The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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Poetry.

WHERE SHALL I SPEND ETERNITY?

A lady had written on a card and placed on the top of an hour-glass in her garden-house, the following simple verses from one of the poems of John Clare. It was the season when the flowers were in their highest glory.

"To think of summer yet to come,
That I am not to see!
To think a weed is yet to bloom
From dust that I shall be!"

The next morning she found the following lines, in pencil, on the back of the same card:

"To think, when heaven and earth are fled,
And times and reasons o'er;
When all that *can* die, shall be dead,
That *I* must die no more!
Oh! where will then my portion be?
Where shall *I* spend eternity?"

From the Boston Recorder.

"THE HARVEST TRULY IS GREAT, BUT THE LABORERS ARE FEW."

Reaper, lo! the harvest whitens,
While thy slumbering eyelids close;
Into day the morning brightens,
Wilt thou longer seek repose!
And the reaper thrust his sickle in,
With a band of brothers, few and thin.

But the reapers' ranks are falling,
And the harvest perisheth:—
Man of Christ, in prayer prevailing,
Hear'st thou what the Master saith!
And the Christian raised his earnest prayer,
That laborers hie to the harvest there.

See them to their labor rally,
In His strength who giveth might;
Many a mountain, many a valley
Gladdens with the joyous sight,
But hark to the cry that cometh o'er—
"Few are the laborers, give us more,"

Christian, by thy hopes of pardon,
By thy love for Him who died,
By the woes of Cross and Garden,
See that fainting band supplied.
And the names engraven on the Saviour's hand,
A pledge for the gathered harvest stand.

Promised aid—but who shall bear it,
Where the distant harvest lies!
Glorious labor! Who will share it,
Nobly toiling till he dies?
Shall the reapers wait and linger yet,
Till the daylight wane and the sun be set?

E. P. W.

From the Southern Churchman.

THE LATE REV. MR. MINOR.

The numerous friends of this devoted Missionary, whose early death we announced a few weeks ago, will be gratified to know some of the circumstances which formed the closing scene of his self-denying and short but active and well spent life. These we are permitted to present to them in the publication of a letter of the Rev. Dr. Savage, addressed to his venerable mother. It will be seen from the extracts from this communication that we lay before our readers, that the end of this excellent man was one becoming the Christian minister and missionary, calm, peaceful and triumphant.

Mr. Minor was the son of Gen. Minor, of Fredericksburg, Virginia; was educated at Kenyon College, Ohio; prosecuted and completed his theological course at our Diocesan Seminary, (Va.,) where he was highly esteemed and beloved, and in the neighborhood of which, his memory is embalmed in the hearts of many for his painful and laborious efforts for their spiritual good; went to Africa in 1837, and died on the 29th of May, 1843, aged 29 years, having spent nearly six years as a missionary in that benighted and injured land. Farewell! dear brother, thy work is done, thy record is on high, thou last entered on the joy of thy Lord:—

"At last most welcome friends to him,
Angelic spirits came,
Bidding him lay his armour down,
And gently take him home.
They came to still his beating heart,
So oft by anguish riven,
To close on earth his weeping eyes,
And bid them wake in heaven.

He sleeps in Jesus—angels wait,
Above his lonely dust,
While ages roll, and swiftly come
The triumph of the just.
The trumpet sounds, the dead arise,
And mid the crowd appears
The faithful Pastor's radiant face
No more bedewed with tears.

In distant climes his weary feet
Traversed the deserts o'er,
To tell of Christ to heathen souls,
And bid them rove no more.
On burning sands he laid him down,
In weariness to die,—
His dust reposes far from home,
His record is on high."

Cape Palmas, West Africa, June 10th, 1843.

Mrs. Lucy L. Minor, Fredericksburg.

Dear Madam:—You will have been apprised by your son Lancelot, of his declining health, and are in some measure prepared, I trust, to receive the melancholy information that he is no more—his sickness is ended—and we doubt not that he has entered upon the rest that remaineth for the people of God.

Knowing as I did the strong desire of sorrowing friends, to hear of the last moments of their departed ones, I made a record of the exercises of your son's mind during his last attack. With the hope that the clear evidences of grace, and of his preparation for death which they afford, may prove in some degree consolatory to you, in the hour of affliction, I proceed to communicate them.

Perceiving no material improvement under my course of medication, I advised a temporary absence from the course of his station. He acquiesced, though viewing the interruption to his interesting duties a severe trial. A trip to Gubooa River, (to which place the Wilsons, formerly of Cape Palmas, had removed,) was decided on. But one opportunity occurred: the captain declined taking him, and he was obliged to remain longer at his station. He now gradually became worse. An obstinate diarrhœa supervened about the 21st of April. Towards affections of this kind he had been predisposed during his residence in Africa. In his enfeebled state, I could apprehend nothing but danger from this. I started at once, therefore, for his station, and found him very ill, and the impression strongly fixed upon his mind that he would not recover. He seemed to have no anxiety as to the result, but appeared to be calm and resigned.

Among my remedies, was opium, in continued doses. This inclined him to sleep, and often to stupors, hence he was much incapacitated from connected thought. But in moments of clearness, he would request me to pray, expressing the greatest pleasure in the exercise. On one such occasion, he said, "Prayer is sweet, we ought to pray more than we do, were we more earnest for ourselves, our interpreters and our people, we should be more successful in our labors."

He freely expressed a sense of his unworthiness and unprofitableness in the cause of Christ, declaring the atonement to be the only ground of his acceptance with God. In the course of a conversation upon this point, he said, "Oh doctor, I am a sinner saved by grace!" Soon after waking from sleep he said, "I had sweet thoughts of Christ, Oh he *is my* Saviour!" Usually he left it with me to suggest the points of request in prayer, but on one occasion he said, "pray that I may have patience."

He showed considerable anxiety at one time, respecting the continuance and prosperity of his station, in case of his immediate death, and affectingly asked, "Who will take my place—wont you?" I could only say, "God will provide, cannot you leave it in his hands?" He never referred to this point again.

He gave minute directions with great calmness, and remarkable conscientiousness respecting his private affairs, and his station; expressing a desire that neither the mission nor individuals, should lose anything by his management. His request often repeated was, "Let all payments be liberally made."

His disease was peculiarly obstinate. When at its height, I informed him of the great uncertainty attending his cure. He replied, "Let it be as God directs, I have no wish to live, but to do good to others." Soon after, his disease took a favorable turn, and on the 9th day after my arrival, I left him in an advanced stage of convalescence. It was decided that I should return in a week, and accompany him to my own station, where he could be more immediately under my care, and at hand to avail himself the more readily of the next opportunity for a trip to sea. At the set time, I was too unwell to accomplish this, and requested Mr. Payne to go down for the purpose. He was accompanied by Mr. Smith, who went to remain with Mrs. Minor, until she could complete her arrangements for the intended absence. He left Taboo at 2 o'clock, P. M., on the 16th of May, and reached Cavalla, (Mr. Payne's station) at 10 o'clock. He was much fatigued, and obliged to take to his bed. His disease returned, and on the 18th I was called in. I found his symptoms of the most alarming nature. Under a vigorous course of treatment, they were kept at bay however. On the next day, (Friday) his case was decidedly more favorable. On Saturday a change took place for the worse. He was very nervous, and could call up before him long absent, and distant objects. His mother, for whom he had the fondest attachment, was among the first presented. He expressed the greatest pleasure at the vision, and endeavored to recall it when it disappeared.

At night, Mrs. Minor arrived with Mr. Smith, he indulged freely in inquiries about Taboo. The succeeding night was one of restlessness, and he was worse the next day. From this time, no amendment was perceptible; on the contrary, the gradual progress of the disease.

I soon made known to him my opinion that he could not recover—that his end was near. The announcement seemed to occasion no surprise. The calmness and peace of mind before apparent, were still undisturbed.

I asked him again, of his hopes of salvation in view of the nearness of eternity; his reply was of the same *tenor*. Faith in the atonement of Christ, was the doctrine he had preached, and that upon which his soul rested in the hour of death.

Previously, he had requested the prayers of his brethren, but now he seemed to be wholly absorbed in the exercise himself. I asked him to remember in his supplications, the mission, his associates, and myself in particular. He replied in an emphatic manner, "I have, I do."

I called his attention to the propriety of now hearing any requests he might have, additional to such as he had left at Taboo. He repeated the latter and said, "I have put my house in order—I am ready to die"—then added—"I wish to be buried where I die, whether here or at Mt. Vaughan."

Desiring to know his views at this solemn moment, of our operations, I said, "what do you now say of the work—shall it go forward?" He promptly replied—what, the Mission? "yes," he added, with strong emphasis, "*let it go forward more than ever it has done.*"

His voice, naturally strong, had retained its force, hitherto, in a remarkable manner, but getting perceptibly weaker, he became disinclined to more effort in speaking or moving, than was actually necessary. He was evidently in close communion with God, upon eternal things. On one occasion, his wife remarked to him, that he did not say any thing respecting his mother for sometime. He replied "my thoughts are on Christ—tell her that I am a great sufferer." Again he was heard to say to himself, "away now, with all trifling thoughts—all vain words"—and audibly prayed for his *mother, brothers and sisters and her children, that they might be given to God and his Church.*

Sunday night was one of great restlessness and trial. Generally he had been free from pain, and expressed his gratitude for such a favor. In the present stage, however, he seemed to suffer, but, whenever asked if it were so, he would reply "not much" or "not now." Not a murmur escaped his lips; but throughout this last sickness, he made a remarkable and gratifying exhibition of the patience of the Gospel.

On Monday, it was but too evident that our dear brother was very soon to enter upon the scenes of eternity. He declined rapidly through the day, and became entirely helpless. In about the middle of the afternoon, when a certain symptom was at its height and threatened immediate extinction to the remaining spark of life, he turned towards me and said, with an expression that cannot be described, "Oh! Doctor, is there no relief for this?" Not in my hands, I replied, and such is its virulence, my dear Brother, that you cannot long survive. You are now wholly in the hands of God. Turning his head again, he silently and meekly laid it down, as it seemed, to die.

I now asked if Christ were still as near and as precious as he had so often declared him to be. "Oh yes, if I know my own heart," was the reply; then, after a pause, he said with fervor, "Jesus, my Master, is *near*; he is *very near*;—*now* is he *especially gracious*." After a moment's silence, he continued—"oh, I am *dying!*" trying, as it seemed, to realise the awful fact in all its momentousness, and then added, "tell mother my Saviour is *now very near*."

He continued two or three hours after this, as much in prayer as his symptoms would permit, and calmly awaiting his approaching summons into the presence of his God. During this period I twice raised him up at his request, the latter to meet his symptoms; each time he fainted, when I thought his spirit had taken its flight, and his body was left a corpse in my arms. He revived the last time, however, just enough to say "lay me down." As I did so, he turned over on his left side without assistance, and after a few moments said audibly and distinctly, and with increasing energy, as he continued to speak—"I am *dying*—farewell mother—farewell sister—farewell brethren in the ministry —and in a still more distinct, full and natural tone of voice, to his wife—farewell Molly—farewell brethren—I have never regretted coming to Africa—*farewell all!*" After a short pause he added, "let all payments be liberally made: and my boy John, see that he be well rewarded for what he has done for me." He ceased to speak, and in a few moments more breathed his last without a groan or struggle. So calmly and silently did he expire, and so little was he changed by death, that I was at a loss for a few moments to know whether he had indeed departed. He died at 5 o'clock, P. M., on Monday, the 29th of May, 1843.

"Thou art gone home! from that divine repose
Never to roam!
Never to say '*farewell*' to weep in vain.
To read of change in eyes beloved, again—
Thou art gone home!
By the bright waters now thy lot is cast,
Joy for thee, dear Brother! thy back hath past
The rough sea's foam!
Now the long yearnings of thy soul are still'd.—
Home, home! thy peace is won, thy heart is fill'd,
Thou art gone home!"

Yes, dear madam, your son has gone to his *home*, and we doubt not, that *that* home is the rest of heaven—the bosom of his God. He was heard to say in his last illness, I long for rest.

A LETTER

To a Bishop of the Protestant Episcopal Church, by the Senior Bishop Chase, of Illinois.

The following letter was written to an individual: but finding the sentiments of esteem and affection applicable to so many of his brethren, the Bishops, and the general sentiments such as he would desire to be made known to all his friends, the writer thinks proper to print the whole without any *particular* address.

MY VERY DEAR BROTHER,

I am glad to hear of your health, and to be assured of your kindness towards one so unworthy as myself. I have had so little correspondence of late with my brethren, the bishops of the American church, that a tender word from any one of them affects me almost to tears; much more am I moved with pleasing emotions, when addressed in this way by one whom I esteem so highly as yourself.

I rejoice to be made acquainted with your sentiments with regard to Romanism. I perceive that the memory of the past serves to guide your opinions and practice for the present and the future. The bloody pages wherein are written the names of our suffering ancestors are not, I thank God, obliterated by the sophistry of modern apologists for the Church of Rome. In your sentiments on this subject I entirely concur. By never forgetting what Rome hath done, we shall be guarded against her insidious wiles to effect our destruction in future.

I am shocked at the sentiment, (surely it must be in a small circle,) viz. that it is policy to approach as near as we can with safety to the doctrines and usages of the Church of Rome. Such persons surely are not aware that Rome is a precipice including the gulph that is beneath her. God grant that we may have the wisdom to keep the wheels of the Lord's chariot at a distance from her! To illustrate the full meaning of this expression, I beg leave to relate the following story:

A certain king, just and merciful to his subjects, and benevolent to his household, once published his wishes to hire an experienced and trusty *coachman*. Many appeared, all being most solicitous for the appointment.

The whole kingdom was mountainous. It was therefore an indispensable item in their examination that the appointed coachman should be skilled in avoiding precipices. The question was, How near can you drive to the road's edge with safety to the coach and passengers? One said he could do so within the distance of a foot; another said he could do it within half that distance; another, more bold, exclaimed that he knew so much and was so good a driver as to need no more than one barley corn of space between his whirling wheels and the frightful precipice. "This is brave indeed," said the king; "but what security will you give me that your skill in driving will not fail us in time of peril?" To this the king had no reply; when turning round with anxious look, the eyes of his majesty were met by those of a modest, well experienced youth, sparkling with loyalty and faithfulness. "And what will you do," said the king, "if I appoint you to this important office." "Do! may it please your majesty: I will try to do my duty in preserving your majesty and household, by keeping the royal carriage as far from the precipice as possible." It need not be added that prudence and faithfulness were preferred to vapouring temerity.

It is said that approximations to Rome are innocent. Not so. It is a sin to think of Rome's idolatrous practices without abhorrence. These I regard, as our Lord taught us to estimate another sin of which it is a shame to speak. Rome is so polluted as to desecrate a chaste and well disciplined mind. To look upon her with complacency is the adultery of the heart, of which the Saviour speaks. From this sin, at this time, we have great reason to pray, in the language of our Litany, "Good Lord deliver us."

Again: It is said we do not study Romanism enough. She hath truths as well as errors in her creed. This is not denied. Nor is it denied that there are ingredients of pure nourishment in the poisoned loaf. But whoever thought of analyzing at every meal the bread that has poisoned us thousands? Must we now stop to learn the process of an arithmetic long since understood? Must we be stigmatized as unlearned because we do not keep the loathsome book of papal corruptions before our eyes. It is a long and hard lesson that cannot be learned in three hundred years. It is a blind eye that cannot distinguish plain sentences when the letters are written in blood. The history of the English martyrs shows that this remark is not irrelevant. The same may be said of that relating to the Protestants in France. The revocation of the Edict of Nantz (which was a solemn covenant made by the highest earthly authority with the Protestants, and broken at the command of the Church of Rome) included in its train the murder of more than a million of souls. Only one night heard the dying groans of many thousands, all then at the instigation of the Church of Rome, so proven by her ordering such rejoicings, processions and masses at the news of these bloody deeds.

And are not these evidences sufficient to form a righteous judgment of the character of Romanism? Is it yet an open question?

To make a full statement of the errors of Rome is not the object of this letter; yet the great crime of IDOLATRY ought always to be exposed when alluding to her abominations. In proportion as she would conceal this sin even from her own children, by mutilating the commandments of God, even so should every Protestant hold it up to the execration of Christendom.

In the mass she exhibits to our view a *made god* sacrificed—"*mactated!*" and then adored, by falling down to it in the highest act of worship; so, that of Rome be not IDOLATROUS the worst species of that sin cannot be defined.

The Romanists excuse themselves in their common image worship, as Lucian did the heathens, by saying they do not worship the image, but a god whom that image represents. But the IDOLATRY OF THE MASS is of a more deep stained sin. By their own acknowledgments, the wafer is not a representative of God, but God himself; not only the body and soul, but the divinity of the Eternal Son of God. Such is that which they carry about the streets to be adored by all men. In Roman countries all must kneel to it as unto the Jehovah. Pagans blush at this: yet this was required of our ancestors: and rather than be guilty of such a sin, they freely suffered by being burned to death. But Rome is said to be changed now. Indeed! Where is the proof? Hath she ever recalled any one of her decrees? Hath she ever withdrawn any of her pretensions to be mistress of the world, as well as the directress of the consciences of men? Where is the manifesto or bull from the pope that Rome hath changed her character in any one respect? And how *can* she? *Can infallibility change?* By making all her votaries—all the members of her communion—believe and own her by oath to be infallible, she hath incarcerated herself in error, and thrown the key away. In this prison she hath riveted fast her chains, so as of necessity to perish in her sins.

And now, dear brother, is it true, as I have heard, that any of the weakest among us can be so deceived by her gaudy trappings and silly ornaments, mostly taken from heathenism, as to have imbibed *hankerings* after the Church of Rome, that "Baal-Peor" of modern days—that rail-car, propelled by the steam of *Jesuitism* and the "*Leopold Foundation*," now carrying, in her last efforts, so many souls to ruin?

It may be said, that the indications to Romanism are small and not worth the notice. True, yet they are *progressive*. If any one, ten years ago, had told me the substance of what hath appeared in certain prints favouring Rome within two years past, the same would have seemed incredible. I know these are small beginnings; and so is a flame in its incipient stages, yet where there is combustible matter to feed it, all that is dear to us may be soon consumed. I would put forth my hand, therefore, to quench it, though myself should perish in the attempt. Surely there is reason: for already hath this spirit so unprotestantize our beloved church consumed much of our sweet communion among the clergy, and impaired much of the confidence of the laity in our public institutions. For however desirous they may be to *bring their offerings*, yet who would not feel discouraged when beholding what has lately passed in one of our eastern cities. That the Church will eventually arise from her supineness in regard to Rome, I have little doubt. Nay, my faith is that she will cast off every garment spotted with hobbistry as she would a thing defiled; and this to my mind is as sure as that we are the descendants of the martyrs.

But before this is effected, it is feared much evil will be done. Our progress will be checked; our institutions all neglected, and some of them fallen into the hands of the enemy; our missionaries all starved or driven to other professions for a living; and perhaps whole dioceses in the west broken down or annihilated as if they had never been. May the Lord forbid such consequences as these!

But why doth an old man just descending into the grave speak thus to his brother, who knows more than himself? Because he wishes to bear his dying testimony to the truth. When invited a short time since, by a papal prelate, to join the multitude who, as it was vauntingly said, were crowding the paths that lead to Romanism, he felt it his duty to say a few words, not by way of argument, for who can argue with the *beast with one horn* that raiseth itself up with the ribs of the martyrs in its mouth to devour much people, but by way of defiance, as David defied, in the name of the true God of Israel, the Goliah of Gath.

In the same spirit of self-abasement, yet of entire confidence in divine support, he would now speak, "that all Israel may know that the Lord saveth not by sword and spear, for the battle is the Lord's, and He will give his servants the victory."

One word more and I have done. The disposition to *reform the reformation* is (for the reasons assigned in this letter,) as dangerous as it is foolish, and should receive a due rebuke from every protestant bishop. To be in the Church with Romish sentiments is a crime, and as such should be punished. Rome hath pronounced a curse upon us, and to partake of her sentiments is no less than self-condemnation.

With these remarks, and hoping for a free interchange of sentiments on this and all other important subjects to the Church of Christ, I am, Rt. Rev. and Dear Sir, your faithful friend and affectionate brother in the Lord.

PHILANDER CHASE,
Bishop of Illinois.

EXTRACT

FROM THE ADDRESS OF BISHOP M'ILVAINE, TO THE CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF OHIO, SEPT. 6TH, 1843.

Before concluding this address, I feel obliged by a sense of duty to the Church to speak of a certain recent transaction in another diocese, which has created a great deal of excitement, anxiety and alarm throughout our church. You, of course, understand me to refer to the ordination of the Rev. Arthur Carey, to the order of Deacons, by the Bishop of the Diocese of New York.—Now I perfectly understand and realize the great delicacy of any reference to the propriety of that ordination by the Bishop of another diocese, before his diocesan Convention. But I do not grant that our dioceses are so entirely independent, that what takes place under the Episcopal jurisdiction and sanction of one may never properly be made a subject of official consideration and remark by the Bishop or Convention of another. Ordinations are not diocesan acts. They have, it is true, certain diocesan connections. A diocesan committee acts upon the testimonials of the candidate; but under our confederate organization it is not by diocesan canons that the qualifications of the candidate or the mode and terms on which he shall be ordained are prescribed. As the Canons which regulate these things are common to all our dioceses; so by ordination under them, the candidate becomes a clergyman of our whole church, and passes from one diocese to another, by virtue of his ordination in either. His being, after his ordination, under the jurisdiction of the bishop in his ordained him, is merely because he was under the same jurisdiction before. This diocesan relation comes not by his ordination. A Bishop in conferring orders, acts for the whole Episcopal Church of the United States, under laws enacted by and for that whole Church; and all parts of that Church have as deep an interest in the sort of men whom he ordains and the type of doctrines which he thereby admits into the ministry, as the parishes of his own diocese. In one year, all the persons ordained during the present year, by my respected brother in the Episcopate of New York, may be received by letters dimissory, into as many dioceses, and be exercising important influence over the character of the Church therein. We have confederate relations and duties, as well as those which are strictly independent and diocesan. On the discharge of a Bishop's duties, so far as they are regulated by diocesan canons, it would be highly improper for another Bishop on such an occasion as this, to remark. But it is certainly conceivable that under the Canons of our General Convention, made to protect the ministry of the whole Church from the introduction into it of false doctrine or evil life by the Bishop of any part of it, there may take place an ordination against which it would be the duty of all the dioceses, in self-defence, to protest.

With these views, I consider the case alluded to as of so serious a nature, on account of its own intrinsic features, the peculiar danger of our Church in these times, and the necessity of the greatest vigilance to prevent the spread of doctrines against which she is decidedly and solemnly Protestant, that I cannot do my duty to the Church of Christ in general, and that of my own diocese in particular, without expressing on this occasion some part of my mind at least, in regard to it. But, in doing this, I shall be truly sorry if a single word shall be understood as intended to be, or to appear, in the least degree disrespectful, unkind, or ungracious towards the Bishop who ordained, or those whose judgment in the case were in agreement with his own. I will speak of the ordination in as much abstraction as possible from the motives, the opinions, and the views of duty of those concerned therein.

I have read the statement of the two clergymen who made the public protest, and also whatever has been published on the other side, either by Mr. Carey or any of the clergy who advised his ordination. I have read also almost all that has appeared in our several religious periodicals on the subject. I have seen nothing to affect the substantial aspect of the case as it appeared to the protesting clergymen, and as they made it appear to the church. Great efforts have been used to take away that aspect.—In my humble opinion they have failed. The first appearance is substantially the present. I know not what may yet be said to change it. The principal person concerned has not spoken. I must not therefore so far judge the case as not to leave it open to any modification which future expositions may reasonably claim to be allowed to make. But I must say that, if there be no just view of the matter more favourable than that which it now wears (and it would certainly seem as if it had been maturely discussed and examined) then, for the purity and honour and usefulness of our Church, I do most deeply regret that a person professing such a state of mind in regard to the peculiarities of the Church of Rome has been admitted to our ministry; and as a Bishop of the Church of Christ placed over a diocese which is confederate, and in communion with, the diocese of New York, under the Canons of our General Convention, I most solemnly protest against the ordination of a candidate exhibiting the like state of mind, being ever again allowed in the Protestant Episcopal Church in these United States.

I say again, and emphatically, my views thus expressed are *conditional*. They depend upon the correctness of that aspect of the case in which all the publications about it, have left it. I express them now, instead of waiting to know whether anything further is to be said, because my Diocese, through its representatives, is now assembled, and will not be assembled again until a year has passed, and I believe the honour of the Church requires that such an opportunity of avowing the sentiments just expressed should not be lost.

There is one view which I feel bound to express *unconditionally*. The propriety of the solemn protest made by the two clergymen, who opposed the ordination, cannot be affected by anything that may yet be stated.—Enough has been granted, in my judgment, fully to justify that act; whatever may hereafter appear in defence of those who sanctioned the ordination. But here, in justification of my expressing thus publicly and officially my high sense of what the Church owes to those brethren for their faithfulness, let it be well observed that when they made their protest before the public congregation, they were exercising a right which belonged to them, not as Presbyters of the Diocese of New York, but as members of the Church in general. The right of protest on such occasions is not diocesan but universal. Any member of any diocese, any Presbyter, any Bishop, being present, would have had the same right to stand up before the Bishop of the Diocese of New York and utter the same words. The protest which it would have been my right, simply as a member of the church, to make, had I been present at the ordination, I may now, without impropriety, speak of and approve, as made by others having the same right. The right, in their case, was no way impaired by their having made substantially the same protest, in private before. A private protest and a public one are very different things. A protest in a vestry room cannot supersede the right of protest before the assembled Church, amidst the solemnities of the House of God. It is the right to stand before the many witnesses of the greet congregation, in the presence of the Lord of Hosts in His sanctuary, and there declaring whatever may seem an impediment for the which a candidate awaiting the laying on of hands ought not to be received into God's holy ministry: this is the sacred right given by our Church to every one of her members, at every ordination, in any diocese; and it is a protestion to our ministry and the purity of the Church which we cannot hold fast too steadfastly.

Regarding then the protest of these brethren as having been made in their capacity as members of the whole Church and as having in no sense any diocesan character, I am free to speak in its praise. And this I do respectfully and kindly as regards their Bishop, cordially as regards them. It was a trying duty. But it was duty. It was new. No instance of a parallel kind had occurred before. The previous circumstances made it specially painful. It required a strong decision of conscience and a strong move of obedience to meet the case in faithfulness. It was done with calmness and dignity. And when I consider the whole matter, in connection with all the circumstances of the Church in these times, I feel that the whole Church owes a large debt of gratitude to those brethren for their faithful, noble and painful stand, for the purity of her ministry. For myself and my diocese, I take this public opportunity of expressing to the Rev. Hugh Smith, D. D., and the Rev.

Henry Anthon, D. D., my thankful sense of their faithfulness.

There are two aspects of that ordination in which the several dioceses are deeply interested. One is its connection with the character of our General Theological Seminary in the city of New York. The Bishop who ordained is not only President of the Faculty of that Seminary, but Professor also of "the Nature, Ministry and Polity of the Church." One of the clergy who assisted in the examination of Mr. Carey, and advised his being ordained is Professor in the same of Pastoral Theology. The Church may well ask what sort of doctrine and what sympathy with Romanism may not be encouraged in that institution, if the present aspect of that ordination be correct. Surely it will not be strange if students are discouraged from going there and patronage be denied it, until some effectual measures be taken to ascertain the nature of the influence therein exerted, and of the doctrines therein tolerated, encouraged, or promoted.

Again. In the passing of ministers from the jurisdiction of one diocese to that of another, the reliance of the Bishop receiving, for the character of the minister, must in a great many cases be placed exclusively upon the prescribed letter dimissory from the Bishop transferring.—That letter must certify that A. B., so far as his Bishop knows and believes, "has not, for three years last past, been justly liable to evil report for "*error in religion.*"—Hitherto there has been such agreement among the Bishops as to what is "*error in religion,*" that their certificates have been freely current from one to another. And most important is it to the peace and unity of the Church that such should ever be the case. I need not point out how directly such an admission to the ministry as that we have been speaking of, tends to destroy all that confidence. A Bishop receiving to holy orders a candidate holding the errors of Mr. Carey, could also give him a letter dimissory certifying to his doctrinal purity. What steps then must a Bishop, rejecting such errors and believing them to be of very serious importance, adopt to protect his own diocese, in case of a proposed transfer from the diocese of the former? I need say no more on this head. God forbid that we should ever come to such a conclusion of things in our Church that a letter dimissory from any of our Bishops, may not be received by another as good *prima facie* evidence of the soundness in the faith of its bearer!

The Western Episcopalian remarks of the Report of the Special Committee on this part of the Bishop's Address, as follows:

"Then report will be found below—and in placing it on our pages, we cannot refrain from saying that when the character of the document is properly understood, its solemn protest against error, and its union of boldness and fidelity with true Christian charity are considered—when it is known to have been the deliberate and unanimous sentiment of the Church of Ohio, so far as it was expressed by the vote of more than forty of her clergy, and a very numerous representation of the laity, it deserves, and can hardly fail to be regarded, in connection with that portion of the address to which it refers, as one of the most important papers which the present controversy in the Church has produced:—"

"The Committee to whom was referred that part of the Bishop's address which bears upon the recent ordination of the Rev. Arthur Carey, in making their report, beg leave to recommend to the Convention a hearty response to the sentiments of their diocesan, expressed as they drew them to be, in language at once decided and dignified, and in a spirit becoming the solemn importance of the subject. Your Committee think, that every candid mind in contemplating our ecclesiastical organization must perceive, that there are episcopal acts which although regulated in part by diocesan canons are also governed by general laws of the Church, and have a direct bearing on her common welfare. And while they deem it inexpedient for one Bishop or Diocese to reflect publicly and officially upon another for slight invasions of common church rights and interests; nevertheless when a Bishop, either intentionally, or unintentionally, contravenes principles essential to the church, by clothing with ministerial authority any individual holding errors against which she has plainly protested, it becomes the right of any member of the church to express his disapprobation of such ordination in appropriate and Christian terms. It is only by such a free expression of opinion that we can hope to restrain such evils, and arrive at that ultimate and decisive ecclesiastical action by which they may be effectually prevented. Studied silence in such a case, adopted as an expedient to preserve the peace of the church, is a sacrifice of essential purity to the mere appearance of unity. And to cover up important errors from dread of present collisions is to cherish the materials of a settled and thorough corruption, or of more violent and disruptive contention at some future day.

Your Committee therefore recommend the adoption of the following resolutions:—

Resolved, That in the opinion of this Convention, a misuse or abuse of the sacred right of ordination in one diocese, may be a proper subject of complaint and official animadversion in another.

Resolved, That the doctrines reputed to have been held by the Rev. Arthur Carey anterior to his ordination are such as in the unhesitating opinion of this Convention should disqualify any candidate from receiving holy orders in the Protestant Episcopal Church in the United States.

Resolved, That the previous connection of Mr. Carey with the General Theological Seminary of the Church, and other facts developed in the history of his ordination, call upon the authorities in charge of that Institution to give the same a careful examination, and to make such reformation therein, as may render it effectually subservient to the principles of a Protestant Episcopal Church.

Resolved, That the Trustees of the General Seminary from this Diocese, be instructed, and the other Trustees of the said Seminary be respectfully requested to take such measures as may tend to secure the students of that institution from the taints and corruptions of Romanism, and all other "erroneous and strange doctrines contrary to God's word."

All which is respectfully submitted.

JOHN T. BROOKE, *Chairman.*

For the Episcopal Recorder.

Messrs. Editors,—We are pleased to find that relief is gradually extending to Kenyon College, but not commensurate with the object in view. The writer insists the Christian community will look upon her claims, in its proper light, and come forward with alacrity, with whatever amount they may respectively deem themselves able to bestow in an *emergent* case. It is not this or that sect alone who are interested, but the whole Protestant community.

Here is an important and valuable Protestant literary institution, standing as it were at the very threshold of the great Mississippi valley, diffusing her religious blessings throughout the same and sending forth her disciples to disperse the clouds of darkness, superstition and bigotry, introduced thither, by almost myriads of Jesuits and Jesuitical priests from Europe.

The latter have only to make a demand and thousands of treasures are at their command to increase their foothold in that important and growing section of our country. Their attention may have already been turned to that establishment and in the event of a sale, a securement would be an important point gained as a furtherance of their grand scheme. *Important* indeed would it be to them, to obtain a valuable property worth at least two hundred thousand dollars, for the comparatively small sum required for the liquidation of the existing debts. Be assured, reader, if a sale does take place, those are the persons into whose hands it will most likely go. Will you rest on your oars until it is too late—until the deed is consummated and that valuable property is lost to the Protestant community and her guns turned against those for whose benefit they were reared? The writer cannot believe that such will be the feelings of that branch of the Christian Church, to which that property belongs. Let no one be dependant upon the doings of his neighbour, whom he may suppose more able to do aught. He may be disappointed—give what you can—it is an emergent case and requires the aid of all.

Liquidate the existing debt and full assurances are presented from her locality and other advantages, that she must flourish and pour forth blessings upon that extensive valley. There may be those who entertain the idea, that it would be proper to dispose of a portion of her landed domain. If there was an annual endowment from her other sources, the expediency of such a measure might then be entertained, but under existing circumstances her landed estate must be her endowment—and a safe, secure and ample one, it would be, without the fluctuation and resque of investiture of stocks. There are four thousand acres of prime land in the tract belonging to the institution. Three thousand of this may be cleared and brought into cultivation, leaving the other one thousand, in detached pieces, as woodland for the use of the farm. The three thousand acres thus cleared and to be cultivated might be leased on leases of 8 or 10 years at two dollars per acre, which would produce $6,000. Or a small portion might be retained approximating the buildings, for culture and advancement of the students in agriculture and elemental knowledge. The writer has some knowledge of the lands in question, of their locality and the rapid advancement of that country, and he really entertains the opinion, that ten years will not have passed by, when those lands will be sought after, by tenants, at double the rent stipulated above. Are you willing then that all these advantages should be lost, and others reap the benefit of the monies expended? Such, however, will be the case, unless aid be extended. Let each come forth with his might, be it great or small, and by a self-denial of some luxury or in some other way, and it will never be missed.

A LAYMAN.

For the Episcopal Recorder.

QUESTIONS ON THE XXXIX ARTICLES.

ART. II.—*Of the Word, or Son of God, which was made very man.*

1. What is the Son called?
2. Why is he so called?
3. Is Christ the Son of the Father by creation, adoption, or generation?
4. Was he the Son of God before time began?
5. Prove him to be the very and eternal God?
6. Prove him to be of one substance with the Father?
7. What nature did he take?
8. What nature did he *not* take?
9. Who, *as man*, was his mother?
10. Is it right to call her the mother of God?
11. Is it lawful to worship her?
12. Is there any higher blessedness than being the mother of Christ?
13. How many natures has Christ?
14. What is the character of these two natures?
15. Do these 'two natures make more than one person?
16. Will these two natures ever be divided?
17. What was formed by this union of natures?
18. Is it possible that two natures so diverse should be thus united?
19. What did Christ do for us?
20. How did he suffer for us?
21. Why did he suffer?
22. How did his suffering and death reconcile the Father to us?
23. What do you mean by original and actual sin?
24. Which Article treats on *original* sin?
25. Does it follow that because God is reconciled to man, that all are reconciled to God?
26. What is the *instrument* of reconciliation with God?
27. What is the *proof* of this reconciliation?
28. Is it safe to live unreconciled to God?
29. Have you good reason to think that you are reconciled to Him?
30. What practical use should be made of this subject?

For the Episcopal Recorder.

VIEWS OF ENGLISH EPISCOPALIANS CONCERNING AMERICAN OXFORDISM.

A very eminent minister of the Church of England, in writing to his correspondent in this country, speaks of "the alarming information (for such I cannot but call it) which has just reached us of what has been taking place with you at New York, in the ordination of Mr. Carey. I doubt whether any one of the bishops of our Church would have dared to ordain one who professed such sentiments as Mr. Carey almost himself to hold. There are certainly those in our Church who hold them, and alas, are allowed publicly to propagate them, but I doubt if any have been ordained in the profession of them. We shall be most anxious to see how the authorities of your Church act in the matter. You are not better-ed as we are. We are unable to speak as a Church, for our connections cannot meet but by the permission of the sovereign, but your convention may act as it thinks best." The writer, in speaking of the suspension of Dr. Pusey, approves of it, and thinks it calculated to do good. He says, "the exposure which has been made of Tractarian misrepresentation of the Fathers and early divines, has, I think, very much shaken the confidence originally reposed in them, and it is wonderful how they can persevere as they do in appealing to their testimony; witness the Catena at the end of Dr. Pusey's sermon. But the fraud (for I cannot call it any thing else) answers with many. The opposition of the dissenters to the Church (he says) has greatly increased from the spread of Tractarianism in it, of which we had a strong practical proof lately in their petitions against the education clauses of the factory bill, and which obliged the government to give it up." Concerning the Bishop of London's proposed changes in certain usages, he says, "they have been most disastrous. They have thrown the whole diocese into confusion, and how or when we shall get into quiet waters again I know not. Even where he was borne out by the rubric, it was most unwise, in the present state of the church, to revive obsolete usages, as many were sure to be offended, and in several points he went even beyond the rubric, *to his own regret now.* Where he kept to the rubric, I, for one, felt bound to abide by his directions, and of course felt that there was no *intrinsic* objection to them, but the laity are in arms even as to them; and the dissenters are largely availing themselves of the discontent so excited." We are happy to learn that Mr. Goode's work on the Divine Rule of Faith has sold well and is so much in demand that had another edition been ready, much of it would have been disposed of. No answer has yet been attempted, except the very ineffectual review in the British Critic. It has been attempted in England, as in this country, to let it fall of its effect by silence and neglect, but here, as in England, it is esteemed in proportion as it is read, and the demand is, we are told, continually increasing.

The Episcopal Recorder.

PHILADELPHIA, SEPTEMBER 30 1843.

THE NEW YORK ORDINATION.—We wish it distinctly understood that the Recorder stands in no way committed to the views contained in the communication which will this week be found under our editorial head on this subject—that communication being regarded by the writer, and by ourselves precisely in the same light as a mere suggestion of important questions on this subject coming from any other correspondent. The writer thinks that the points he brings out to view, are still open questions for discussion—and that good will accrue to the Church from their being more thoroughly canvassed. The results to which he comes are his own private suggestions—and are in no respect to be viewed as editorial deductions, or the expression of the judgment of the Recorder. This our brother wishes most distinctly to be understood, as will be seen from the communication itself.

BISHOP MCILVAINE'S ADDRESS.—We insert in our paper this week that part of Bishop McIlvaine's Address to his late Convention, which relates to the views he expressed in relation to Mr. Carey's ordination. By the request of a correspondent, we would call particular attention to the facts that follow—to wit:—"That the Committee appointed on that portion of the Address consisted of *four clergymen and four laymen*, all principal men; that *at the Bishop's request* it was not appointed by the chair, but elected by the Convention—that it reported unanimously, that the report was first considered a Committee of the whole, amended in one or two incidental words, and then passed in Convention without a dissenting vote."

APOSTOLIC SUCCESSION.—The necessity of this, in order to an adequate exercise of the ministry of the Gospel, is in actual practice universally allowed. No denomination of Christians adopt the ordination of ministers by the imposition of the hands of laymen. We are aware that the Congregationalists claim this as a just and true principle. We know also that it has been a fate subject of discussion among the Presbyterians, whether laymen shall unite in the imposition of hands upon a minister. But the former class in practice, actually renounce this abstract claim, by confining the right to ordain, to those who have been previously ordained themselves. And it among the latter class, their actual principles of church organization, are after so long a time, still unsettled, as far as we know, they never permit laymen to engage in the act of ministerial ordination. In each of these classes, as in all others, the practical, manifest, working principle, is that of succession. C. ordains D. and is considered as empowered to do so, because he was ordained by B., who also received his power from A. To the people it seems to be a true succession from original authority somewhere. They can trace it back only for a very short course. Then it is lost to their view, in indistinctness and ignorance. But they still suppose it is a just succession, and in the chosen imagination that all things have been right in its course, they repose in the authority of the ministry under which they are placed, and contentedly receive the professed instructions and seals of divine truth from them. The universal practical feeling is, that there has been a proper and unbroken succession from an original authoritative source, and in this confidence the majority of the people are content. We suppose few intelligent Christians in this country would profess a right in themselves to ordain to a ministry. Few would believe that Major B., and Captain C., and Dr. E., and Squire F., however excellent and good men in themselves, are empowered to set on foot a new church, and ordain one of their number as a minister of the gospel, and that to his instructions and authority hereafter, all the rest are necessarily to submit, as the divinely appointed authority of the ministry of the Church of Christ. The fact which accords among intelligent laymen for their satisfaction in a ministry which has no actual succession of authority from an original divine source, is, that they really never look into the subject at all. The ministry which they receive, has been existing in regular succession beyond their memory, and they therefore hardily and contentedly suppose it must have existed in regular succession from the beginning, like the little bird who hides her head beneath the leaf, and her whole she sees not, imagines herself to be completely protected. It is the necessary claim of ministers that they have derived their authority in succession from the Saviour through his apostles, unless they give the necessary evidence, that they have received it directly from his immediate personal command, as the apostles themselves did. And it is the universally acquiescing feeling of laymen, that they are enjoying the privileges of the gospel, under a ministry thus regularly constituted by an undertaken apostolic succession. The only real question at issue, becomes therefore, a mere question of fact, whereon there are no materials for illustration the clew to which I have just adverted—helpers of each other's joy." "A pastor's sphere of usefulness enlarged, and he enabled to give a better proof of his ministry. 4. This day visited Mr.——— T———, by the request of a Sunday-school teacher. Found him in an easy chair, deathly in his looks—he believed in a supreme Being. No Christ in his system. Unless God speedily plucks him as a brand—he must be lost forever."

(2.) "This day also visited Mrs. M——— by the request of another teacher—awakened—nothing for pardon—longs for the manifestation of Christ to her soul. Her seriousness connected with Sunday school operations."

I will occupy this article in relating the facts which these memoranda recall to our mind. And these facts will illustrate the truth that Sunday-school teachers can help to enlarge the sphere of a pastor's usefulness, and enable him to give fuller proof of his ministry; and that when the results of his labor come to be known, the teacher and pastor will rejoice together and be helpers of each other's joy.

When those memoranda were originally made, some thirteen years ago, both the individuals referred to were dangerously ill. They both subsequently died. I had no knowledge of either of them, till the information received from two Sunday-school teachers, on the very day the visits were made. Mr. T——, I was told had a child in the Sunday-school—and that the mother was anxious that I should visit the family with the hope that something might be said that would be useful to her husband, whom she feared was seriously ill. I subsequently learned, that the family seldom or ever attended public worship, and that their child had been brought to the Sunday-school by one of the teachers, who had acted under this injunction of the Saviour as his commission—"Go out into the highways and hedges and compel them to come in, that my house may be filled." As I entered Mr. T———'s sick room, I found him propped in an easy chair. The very first glance convinced me that his fate was sealed. The hue and stamp of death were already upon his countenance. Yet he supposed himself laboring under temporary illness. He seemed rather indisposed to enter upon religious conversation, but I pressed the matter very directly as I felt convinced that his time was short. He was a man of some intellectual power, and had read a number of skeptical authors. He had just unbelief enough to make death terrific. He manifestly desired to give me the impression that his mind was tranquil and undisturbed. But every thing about him, showed that this was not the fact. As he spake of the scene beyond the grave, his lips lost their color, and his whole frame shook with agitation.

I said—"Sir, do you feel prepared to die—and to go into the presence of a holy, and heart-searching God? In the event that this should prove your last sickness do you think it will be well with you, when you go into eternity?"

"I believe"—was his reply—"in a supreme Being—I have no doubt he will act justly to all his creatures—I am willing to leave the matter with him."

"I have no doubt," we replied, "but God will do justly, and if he does justly by you, he will sentence you, unless you are reconciled to him by the blood of Christ, to a residence in that region of woe, where there is eternal wailing and weeping and gnashing of teeth. Pardon me that I speak so plainly, it is from the desire I feel to save your soul." With much apparent agitation he replied.

"I am not easily alarmed, I have studied this matter a great deal—God is a merciful Being. He wont do wrong."

"I know he will not do wrong. And it would not be doing wrong to send any one who refuses to repent and believe on the Lord Jesus Christ, down to the pit of perdition. Do you believe in Christ? Do you believe that He was the Son of God—a divine and infinite Saviour—and that you must eternally perish, unless he saves you?"

"I cannot say that I do"—was his reply. Thus the truth came out. His mind was resting upon a vague, undefined notion of God's mercy. He did not recognize Christ as the only channel through which that mercy was to flow. He did not look to him as his Saviour, or regard him as the only way of access to the divine throne. In one word, "that carnal mind" existed within him in all its unenlisted power "which is enmity against God." He was affectionately but plainly told his danger. He listened in silence. Before I left him—I said, "Shall I not pray with you?" "You can if you choose," was his cold reply. I kneel down before God and endeavored to pour out my heart in prayer. I then went away. He thanked me not for my visit—nor said—come again! His poor wife, however, followed me to the door, bathed in tears, and said, "Don't be discouraged—don't give him up. Do call again."

I went the second time. He was a little better, and felt quite sure that he should recover—every attempt to make an impression of a religious character upon his mind was parried. I went the third time. Death was now hurrying his victim rapidly down the dark valley. He now felt that he must die. All the props upon which he had been leaning were taken from beneath him. He was now ready to talk about eternal things. "Oh," said he—"in an agony of feeling, I find I have no Saviour. Will you pray for me. I do not know how to get near God. There seems to me to be a dark, awful gulf between him and my soul."

"No one can fill up that gulf, and bring you nigh to God," was the reply, "but the Lord Jesus Christ. You must believe in him, or perish."

We endeavored to commend him to the infinite mercy of God in Christ. But life was rapidly ebbing. Soon it was all over with him. A veil of darkness seemed to hang over his fate—and a voice full of admonition broke upon our ear. "Be ye also ready, for in such an hour as ye know not the Son of Man cometh."

The other case, was of a more tender character and less awful in its issue. Mrs. M——'s history was briefly as follows:

She had married contrary to the wishes of her friends. The connection proved in some respects an unhappy one. They became reduced in their circumstances. Mrs. M—— had so much pride that she would not go to the house of God any longer since she could not make the same appearance that she once did.

Years passed away without her ever paying one visit to the Sanctuary. In the mean time she had a family of children growing up around her. One of the Sunday-school teachers met her eldest daughter and persuaded her to go to the Sunday-school. She soon became deeply interested. The child was taught that it was her duty to go to the house of God on the Sabbath. This she told her mother, and ceased not from importunity her, till she prevailed upon her to go out to Church. That afternoon—it was the first time for nine years since she had been in the inside of a Christian Sanctuary—that afternoon the truth was brought directly home to her heart. She went home distressed and unhappy. She now resolved to attend Church regularly. In a few months she was attacked with an affection in her lungs and literally bore to her bed. Her mind was dark, and she felt that there was no hope for her. She saw that she was hastening to the grave, and she knew not what to do. She had no pastor. She had no Christian friends. But she had a child that went to the Sunday-school. That child had a teacher, that visited her class, and loved to do good. That teacher found this sick woman on the couch of languishing, and discovered the trouble that weighed down her soul. She therefore brought this case before her pastor. I found Mrs. M—— fully aware of her sinfulness. She felt that it would be right for God to cast her off forever. She saw that there was no way of salvation but through Christ. She saw she must accept Christ—that her heart must be changed—and she born again before she could become a child of God. But she had no faith to lay hold of the promises. The darkness of despair seemed at times to settle down upon her soul.

I said, "Do you know that you must be saved in the same way that the vilest sinner on earth would have to be saved?"

"I feel that I am the vilest sinner on earth," was her reply. "Well, Christ came to save the chief of sinners. But he will have all the glory. We must not build our hopes on our comparative excellence. We must not think that because we have not committed so many open sins as some others, that therefore our chance of salvation is better than theirs. We have no chance but through the sovereign mercy of God. We have no chance but in the blood of Christ. We must go to him as utterly ruined and cry 'Lord, save or we perish,' we must desire his salvation above all things. Now what do you principally desire? Is it not to get well?"

Looking up with more earnestness than I had before seen her evince, she said with a solemn and emphatic tone, "I desire above all other things to cast my soul upon Christ as a lost sinner and feel that I can call him my Saviour." Mrs. M—— lived several months. I visited her frequently. She seemed to linger a long time at the foot of Mount Zion, and when she was borne up a little way, and caught a glimpse of the glory of her Lord, her fears and doubts seemed soon to drive her back. Before she closed her eyes in death however, her faith seemed to acquire a more steady and unwavering character. She appeared truly penitent, completely subdued, and throughout submissive; she died saying, Lord Jesus,

"In my hand, no price I bring,
Simply to thy cross I cling."

Now when that Teacher and her pastor meet this woman in eternity, if they find her among the ransomed of the Lord will they not be helpers of each other's joy, as they think of all the past, and behold that immortal, happy spirit before the throne, clad in the vestments of celestial purity, and chanting forth the high praises of God?

And should that wretched man whose history we have briefly sketched, be found among the lost, those visits of Christ's ambassador to him, prompted by the Sunday School Teacher, will help to vindicate the justice of God in his condemnation, and show that Christ was offered him, and refused even at the last. And if the pastor then did his duty faithfully, the blood of that perished soul will not then be upon his garment, and this will appear to have been an important occasion, in reference to giving proof of his ministry.

THE NEW YORK ORDINATION.

Dear Brethren,—I have read with much attention and care, the most of all which has been written upon both sides of the controversy which this event has awakened. There seems to me, to be certain things which have been sufficiently discussed, and adequately settled. But there have been certain questions raised in my own mind in connexion with this subject, which go much further, than the mere circumstances of the case; and I desire, with much respect for the judgments and opinions of others who have spoken upon this subject, calmly to suggest them. The controversy seems to me, to have remained very much among the incidents of the occasion, and to have thus far left very important principles, as they appear to me, which are necessarily involved in it, far too much unnoticed. Undoubtedly the real issue in this individual instance, which must be considered also, a representative of a class of such to follow, is to be found in the actual false doctrines charged upon the young man, and their utter inconsistency with our standards of received truth. But perhaps it would be now generally allowed, that even with whatever circumstances mitigating his avowal of them, or mystical infelicitousness in his expression of them, it would have been better, wiser, and more expedient, in reference to all the interests of the Church, if he had not been ordained. I presume the general respect of the Church would have been accorded to Bishop Onderdonk and his attending and examining presbyters, if they had, at least in consideration of the views of other persons, and they not a few, deferred the ordination for further consideration. I think it will be almost as generally conceded, that the avowal of such sentiments to be declared, even after all the apparently compulsory explanations of them which have been drawn out, ought to be a sufficient reason for exclusion from orders in the Protestant Episcopal Church. But are these the only points at issue? Or do they include the only facts which ought to be considered? Are we to consider the occasion in the concrete, a mere question of the admission or the exclusion of popish sentiments from our ministry? I certainly would not appear to underrate this question. But I have not been able to satisfy my mind with this view. After all that has been written, I am not satisfied with the mere condemnation of Bishop Onderdonk, in *all* the facts of the case. And I should be glad simply to state what seem to me, to be important principles, to be considered in this case, and difficulties which have not been sufficiently met in its discussion.

First. In regard to the actual final protest; was the subject of it, one that came within the prescription of the rubric? I confess myself unsatisfied with the evidence of this. I shall not be suspected of dealing lightly with the difficulty suggested. My course in reference to all the questions of papers, is at least well known, by those who know any thing of me. But are the assembled congregation at an ordination, old and young, male and female, to be considered in the view of the Church, as judges of the intellectual and doctrinal qualifications and preparation of candidates for orders? In such an assembly, we can recognize no respect of persons. Any two have as good a right to object, as any other two, when the call is made "Brethren, if there be any of you who know[illegible]," &c. Nor can two presbyters in such circumstances, be considered more competent witnesses, than any other two men or women who are present in the Church. The only question is, what have any persons a right to object to the candidate proposed? It must be answered, I think, clearly first, which persons so situated, may be supposed, or suspected, to know. The exhortation is "any impediment or notable crime, &c., for the which he ought not to be admitted to that office." There can be no question that avowed popery is an impediment, if it were reasonably known. Or is it

such an impediment even when established, as comes within the intended reach of the exhortation and the rubric, to which reference is made? Any moral crime is within the judgment and view and ability to testify, of all persons present, who have had opportunities of witnessing it; and it may have been entirely unknown to the Bishop and presbyters engaged in the ordination. And of any fact within such a range, any persons present may justly testify. The very fact, that the Bishop is required by the rubric absolutely to "cease from ordering the person until such time as the party accused, shall be found clear," shews that the fact implied, is something which can be demonstratively proved, or shewn to be untrue. It must be something, in regard to which there can be no liberty of judgment, whether it exist or not, or whether if existing, it be right or wrong. The Bishop is found to stay all proceedings, till the person "be found clear," of course implying by the testimony of others, and not by his own assertions merely. But it seems to me, when the Canons of the Church have provided three years' study for the candidate for orders, under the supervising direction of the Bishop, and three distinct examinations by the Bishop and presbyters into the results of this education, in order to ascertain and exhibit his mental and theological sufficiency for the work of the ministry; and then require him in the 7th Article of the Constitution to subscribe the declaration of his faith in the Holy Scriptures of the Old and New Testament as the Word of God, and containing all things necessary to salvation, and an engagement of conformity to the doctrine and worship of the Church, the ministry of which he is seeking; that the door cannot be considered as left open, for any persons at the very last, to declare their dissatisfaction with him on this ground, to the effect of arresting his ordination. If so, then any persons present may be allowed to make any conceivable objections of this character, which seem to them important,—either to the manifest injury of the candidate, if they be regarded by the Bishop, or to the manifest breaking up of all order and decorum in the service, if they be disregarded. The decision in this case, what supposed doctrines are "an impediment or notable crime," would be left entirely to the judgment or prejudices of the persons making the objection. And if one may charge supposed popery, another may accuse of Calvinism or Arminianism, or Puritanism, or whatever seems to any to be grievous religious error, or a doctrinal defect amounting to just impediment to ordination in our Church. It must depend then wholly upon the character, and will, and personal theology of the individual Bishop, what effect each particular charge should be allowed to have. If such objections were to be considered in order in their nature, and regarded as such, inasmuch as the Bishop has no liberty of action by the rubric, one Bishop must necessarily suspend one class of candidates, and another must refuse another class, according to the particular views of each, to the certain breaking up of all order and propriety in our service, and all regularity in our discipline; and as I shall attempt to shew subsequently, to the violation of the actual rights of the candidate himself. Our patchwork Church, no longer at unity in itself, would then exhibit the strange incoherence, that Bishop A. would not ordain popish men,—as Bishop B. Calvinistic men, nor Bishop C. Arminian men, &c.,—and what would be the inevitable result, but the complete breaking up of our whole Church throughout the land? The impossibility of exercising with any equity, such a tribunal for judgment in theological questions, as would be found in the minds of every promiscuous congregation, or of carrying it out to any result, but confusion and dissension in the Church, and the entire opposition of such a plan to the canonical provisions of the Church, in regard to the preparation and examination of candidates for orders, led me to conclude with certainty in my own mind, that the possible impediments suggested to the consideration of the congregation, cannot be moral, or theological impediments, of which the Bishop and presbyters must be reasonably judged far better informed than they,—but must be moral impediments which any persons in the congregation may know, though the Bishop do not. The moral character of the candidate has been also certified by canonical testimonials,—but these may be to a great extent, with but partial knowledge, in the persons signing them. Any persons are competent witnesses of moral facts. Many persons may know facts which are wholly inconsistent with the testimonials which have been given. The congregation are supposed to be witnesses of the life and conversation of the candidate. They are therefore called upon to testify what they know upon this subject, and their testimony is of course to be considered and examined according to the rubric. I have not been able to convince myself that the protest at the ordination which is particularly referred to, was within the range of this rubric, or consequently, much as I respect the persons involved, and regard the difficulty proposed, an orderly or just proceeding; though the novelty of the question, and the occasion, and the fact, that the principle involved, was as yet unsettled, must shield from all censure in this incident of the occasion, men, who had so faithfully discharged their duty in this whole crisis. If our Canons do not sufficiently reach possible theological errors, some other method of greater stringency must be discovered. But I cannot as one agree, that the extremity of any case, will hereafter justify or warrant, that which seems to me, an illegal effort to meet its supposed evils.

Secondly.—In regard to the candidate himself. It has been a very serious consideration in my own mind in connexion with the subject, how far there are to be acknowledged, actual rights in the candidate himself, which cannot be violated, or refused, but with great injustice; and whether the solemnities of a protest against ordination like the one we have seen, would not be an actual violation of these rights? The action of the civil law of this land, as I understand it, in relation to the various ecclesiastical laws under which its subjects have voluntarily placed themselves, is to the effect, in case of any ecclesiastical dispute or contest brought under its cognizance, these several laws have been accurately and properly complied with. A palpable violation of those ecclesiastical laws injuring the rights, or disparaging the character, of any member of a religious community who is under them, would open a just action for personal damages against the individuals or authorities guilty of such intolerant oppression. This, however, is a low view of the subject. I trust the important claims of justice and truth will always have more weight among us, than any possible exposure to civil punishment, or pecuniary damages. But if a candidate for orders has rights in himself, secured by the laws and action of the church, and the arresting of his ordination upon a protest insubstantial or illegal questions, would be a violation of those rights—not only is he the victim of great injustice, but he has also a right to call for the protection of the civil law, to secure him against the power and effects of ecclesiastical oppression. It becomes therefore a very important question to consider, what are the rights of a candidate for orders? To doing this, I shall not deem it necessary to refer to particular canons, which may or may not be said to consider the course through which a candidate is led by the authority and the appointment of the Church. Our canons lay open this path with great distinctness. They also guard it, and limit it, with very marked and peculiar restraints. The question is, does a perfect compliance with all these directions and restraints give from the Church to the candidate, a right to expect and to claim his orders at the last, nothing appearing in any legal way, to vitiate this performance of his required course? A young man is invited to become a candidate for orders, for the plan laid out for him, amounts to an invitation. He obtains his certificates of personal character, and is regularly received, and recorded by the Bishop as a candidate. He pursues his prescribed course of studies under the direction of his bishop. He passes satisfactorily to the Bishop and presbyters, his required examinations. He presents his regular certificates for ordination. He subscribes the required declaration of conformity. He has thus finished and completed his prescribed course of education to the satisfaction of the authorities under which he has been placed. Now has he acquired a right upon the faith of the Church, with whose prescriptions, he has fully complied, to the ordination which he seeks? It must be granted of course, that if his qualifications, mental or moral, are ultimately found insufficient, he may be justly rejected. If his examining Bishop and presbyters are dissatisfied with the one, they have certainly the right to reject him there. If any persons are acquainted with moral crimes, which, if known, would actually, overturn all the worth and influence of his certificates of character, they may declare them at the very last moment, and he may be arrested there. But if his examinations have been satisfactory to the persons appointed to direct them, and his character is unstained with moral crime, has he not a right secured to him, to the ordination, for which he has fulfilled his appointed preparation? Or is it to be considered by him, and for him, utterly uncertain, to the very last moment, whether he shall be allowed to gain the object of his wish? May he finish his curriculum of study, and fulfil every requisition of the church, under whose care he is placed, receive the approbation of the chief ministers appointed over him, gain all the required certificates of unspotted character, and be admitted to record his name in the Bishop's register, to the constitutional promise of conformity to the doctrine and discipline of the Church, and thus have his acceptance to orders as it were acknowledged to him and his mind authorized to rest in peaceful expectation of his ordination, and yet may he be exposed to be arrested, in the very attainment of his desire, by the possible judgment of two persons in the assembled congregation, that he is deficient or erroneous in religious doctrine, or theological training? I confess this amounts to my view to extreme oppression. What young man of honourable and ingenuous feelings would be willing to expose himself to this possible disgrace, and this entire uncertainty of prospect. Or what Christian parent would be willing in the face of such a hazard, to commit his son, to the faith and guardianship of a Church, whose system of law was so insecure, and so destitute of all protection to his character or prospects? Yet if the principle, that a final protest, founded upon the personal suspicion or conviction of any persons, that the theological attainments and preparation of the candidate, are insufficient or unsound, is to be of necessity regarded, and acted upon, by the Bishop or claiming, to what other result than this shall we be brought? Will it not completely unsettle our whole church, in thus undermining the past prospects and rights of the ministry at the very commencement of their course? Will not the secret investigation of such arbitrary and irresponsible power, amount to a complete exclusion of desirable candidates from our ministry? I am necessarily led therefore from these considerations to the conviction, that there are rights secured to the candidate, upon the implied faith of the Church. The connexion seems to me, to have the aspect of a mutual contract. The candidate voluntarily yields himself to restraints and laws, to which he was not before subject, to gain advantages and benefits, which are thus promised and secured to him. The church therefore comes under an obligation to bestow upon him, on the fulfilment of his part of the contract, the advantages of ministry, to which it has encouraged him to look; and he in consequence, has a right to the result of his labours, which cannot justly be withheld from him. In the present case, I certainly allow that the difficulties objected, might have been sufficient, to exclude the candidate from orders. But the place and time at which this ought to have been done, were at his three canonical examinations. There, and there only, it seems to me, was the question to be settled, of his theological sufficiency. Beyond this, it appears to me, to have been an invasion of his rights, to appoint another examination, and a concession of them, on his part, to submit to it. If the canonical examinations are not adequate, let the proper remedy be applied, by the General Convention. But I should feel compelled to resist, all extra canonical action, especially that which seems to me, to compromise the personal rights of any member of the church as being an expedient both dangerous and unsound. I cannot therefore but consider Bishop Onderdonk, however acting erroneously, in previously passing a young man against whom such charges are made, with approbation through his examinations to orders, yet so long at the time of the ordination the defender and protector of the canonical rights of the candidate, the guardian of constitutional liberty and law, and the opposer of a course of action which in my view would have been in a very high degree, oppressive and unjust.

Thirdly. This subject must be viewed in regard to the Bishops. It appears to me a very important question in this case, what power the Bishop actually has in the premises stated. If a candidate may not unjustly dismit back from his expected ordination, by the illegal objections of other persons, which point I have just considered, may he be put aside by the arbitrary and irresponsible power of the Bishop himself. The concession of this power seems to be required as the foundation of censure upon the Bishop for not exercising such authority in this case. The question of actual Episcopal power in our Church seems by some to be considered still an unsettled question. Extravagant claims are made by some in behalf of our Bishops; for it must be truly said, I think, that the Bishops have not often made undue claims for themselves. I remember once hearing it said, that all power emanated from the Bishops, and whatever powers were not by them voluntarily conceded to the Church, they still actually possessed. This amounted simply to the assertion that the power to hang or imprison men were still possessed by them, as it certainly was not to Dem crucified, or by the canons assigned to any other persons. Others, and with manifest justice as it seems to me, consider the jurisdiction and government of the Bishop to emanate wholly from the Church, and to be precisely, and given to him, by the law of the Church. Bishops may not justly ordain ministers, but according to the powers and directions of the Church. May they by any arbitrary power, refuse ordination, when no conformity to my previous supposition, all the scandals and unkindness to the Church have been compiled against? But if they have a right to ordain, when they have supposed, and come to the very verge of ordination, and still be necessarily entirely uncertain, from his ignorance of the secret mind and purpose of the Bishop, up to the very moment of the imposition of hands, whether he shall be ordained or not? I conceive the whole previous argument applies with increased force here. My whole education and experience have led me earnestly to oppose secret and constructive powers, and to desire every right and duty of man to be laid out in written law. I conceive the safety and peace of our Church, to consist chiefly in the universal conformity of all orders among us to written law. I should feel compelled to resist the exercise of undefined power in any officer among us, as being a violent encroachment upon the rights which are secured to us all, as members of this Church, whose glory is the openness and regularity of her system of law. But the arresting of a candidate at the very point of his ordination, when he has been previously altogether accepted and approved, by the secret and sole determination of the Bishop himself, seems to me, one of the most tyrannical instances of power, which can be well conceived. The concession of the existence of such a power, is a virtual annihilation of the whole authority of the solemnly established canons of the Church. If the Church must say to candidates, "here is the course of study laid out for you, the plan which you are to pursue; but we cannot assure you, if you do pursue it to the most unblameable and exemplary manner, and with the most successful attainments of learning, that you shall obtain your ordination; for that must depend upon the secret purpose and determination of the Bishop alone, of which we know nothing," is it not simply saying, "we may pass whatever laws we please, but there is a secret power in the Bishops which transcends, and may despise them all!" Who can imagine, that any such power can be acknowledged in the Bishop as this? He is appointed to execute the laws of the Church,—and to see that they are executed by others,—not to violate and annul them. By these very laws, he may himself be tried, and to them, he is continually amenable. He is so much bound to submit to them, as the youngest deacon in his diocese, and should be to all an example of such obedience. But if he has the secret right to refuse ordination according to his own will, to a candidate legally qualified,—or if he may arrest the ordination of such an one at the very last, upon his own personal dissatisfaction with him, for any cause not within the written requisitions of the law, we have brought in a power to operate in the Church, of the most oppressive and tyrannical character. And I may say again, few young men of worthiness for the ministry, would be willing to go through a course of preparation, exposed to the hazard of being thus crushed at last, by the secret and irresponsible determination of the Bishop. Certainly the Bishop possesses the power to arrest the course of unworthy candidates. They are under his particular direction through their whole course. They are subject to his repeated examinations. If they are theologically deficient or unsound, they are then to be rejected. If they are found morally unqualified, they may be arrested at the very last moment. But if apprehend that it is too late, then, to object merely mental or theological disqualification. And I should hesitate much to allow to the Bishop the final right, for the refusal to exercise which the Bishop of New York is blamed. I must say again, the blame in this case, as one of the facts, must be put upon previous acts. In the refusal to reject the candidate at the last, upon the objections made, he seems to me, only to have refused the exercise of a power, which, in my view, he did not possess, and the exercise of which, it appears to me, if it had been tolerated, would have been one of the most dangerous precedents ever established in the Church.

These are questions which have occurred to my mind in connexion with this subject, considered in its canonical and legal aspect,—and wholly separate from the incidental questions of Lettings which have been involved in this particular case. I suggest them not as much as final opinions upon the subject,—but as appearing to me, to be very important principles for our consideration, which have not in this controversy been adequately regarded. I leave them to the examination of other brethren, many of whom are as much wiser and better informed upon this subject than myself. I utter them upon my own personal responsibility alone, that you may not be considered in any way involved in the statement of them.

S. H. T.

NEW PUBLICATIONS.

We have received the Proceedings of the Board of Trustees of the General Theological Seminary, of the Protestant Episcopal Church, at their stated annual meeting in June 1843"—also a second copy of "Church Authority," Mr. Winslow's Convention Sermon, which is for sale by G. S. Appleton, Chestnut street,—also "The Double Witness of the Church by the Rev. Mr. Wm. Ingraham Kip, M. A. N. Y. *D. Appleton & Co.*" "Letters to my Godchild, by the Rev J. Stuart, A. M., Missionary at Jordan and Montgomery, N. Y."—*same publisher.* "Dark Hyeres—Learn to Live, by Christopher Sutton, D. D., late Prebend of Westminster"—*same publisher.* This is the same writer, whose work on "Dead Man," we reviewed a few months since. He belongs to the 17th century. The work is brought out under the auspices of Mr. Newman.

English Martyrology.—We have received from the Presbyterian Board of Publication, a copy of their remarkably cheap edition of Charlotte Elizabeth's English Martyrology. The work is in two vols. with plates, and put at the extremely low price of 62½ cts. or 50 cents a copy, by the hundred. We cannot but again recommend the extensive circulation of this work, as eminently suited for Sunday School and Family libraries. It is to sale at the corner of George and Seventh Streets.

Intelligence.

DOMESTIC.

DELAWARE.

The Rev. Wm. Hawkins Woodward has accepted of the choice of St. Mary's Church, Hamiltonville, West Phila.

The Rev. Edwards C. Jones has been called to, and accepted, the invitation to take charge of Christ Church, Patterson, Montgomery County, and will immediately enter upon the duties of the parish.

MAINE.

Bishop Henshaw, acting as provisional Bishop of this Diocese, purposes to make a general visitation of the churches early in October. The following are the appointments:—

Friday, October 6th, Trinity Church, Saco.

Oct. 8th, seventeenth Sunday after Trinity, St. Stephen's Church, Portland.

Tuesday, Oct. 10th, morning, Christ Church, Gardiner. Evening St. Mark's Church, Augusta.

Thursday, Oct. 12th, St. John's Church, Bangor.

The arrangement of the hours of service on the aforenamed days is left to the respective rectors. Confirmation would be held at every parish to visit from personal for that holy rite, and any other Episcopal services which may be required in either of the parishes will be performed.

NEW HAMPSHIRE.

A special convention of the Protestant Episcopal Church in the Diocese of New Hampshire, will meet at St. Paul's Church, Concord, on Wednesday, the 4th day of October next, for the purpose of electing a bishop or other wise providing for the episcopal superintendent of the diocese.

Literary Institution.—T. B. Little, Esq., of New York city, has made a donation of $500 to St. Paul's Church, Concord, N. H., for the purchase of an organ for the Church.

MASSACHUSETTS.

Boston Episcopal City Mission Society.—At a meeting of the managers of this society, held in the vestry-room of Trinity Church on Monday, Sept. 18th, the Rev. E. A. P. Wood, rector of the School of Moral Discipline, South Boston, was elected to the office of city missionary.

Trinity Church, Boston.—The rainbows rendered fresh and pulpit which crowded the chancel of this church have been removed, and the steps which surround the communion-table have been leveled. A new desk and pulpit are to be erected without the rails of the chancel. The appearance of the church will be much improved by these alterations.

St. Paul's Church, Newburyport.—Extensive repairs are in progress in the interior of this church—the number of pews is to be considerably increased, a new pulpit and desk have been procured, and the whole building will be put in complete repair.

RHODE ISLAND.

We learn from the Christian Witness, that Bishop Henshaw officiated in Christ Church, Westerly, the 5th ult., and administered confirmation to *thirty-one* persons; on the 12th he confirmed in Trinity Church, Newport, *twenty-two*.

Wednesday and Thursday, 13th and 14th, the Bishop attended the Missionary Convocation in St. Paul's Church, Pawtucket, and participated in the services. He preached at Christ Church, Lonsdale, on Wednesday evening, when the Rev. Messrs. Payne, rector of the parish, Cooke and Cobb were present, the latter reading the service. On Tuesday evening, preached in St. Paul's Pawtucket, and confirmed *four* persons who were unable to be present at a previous confirmation held in this church on the 22d August. The evening prayer was conducted by Rev. Mr. Randolph, the pastor, Rev. George Taft, read, by the Bishop's request, the prefaces to the confirmation office. Rev. Messrs. Cooke and Carpenter, of R. I. and Rev. Francis Peck, of Maryland, were also present.

NEW-YORK.

ANNUAL CONVENTION OF THE EPISCOPAL CHURCH.

(*Specially reported for the Episcopal Recorder, by D. L. J. Hoadley, of New York.*)

The Convention assembled on Wednesday, the 24th inst., in St. Paul's Church in the city of New York. There was a full attendance of the clergy, and the church was crowded by a large and respectable congregation. The Rev. Mr. Parker read the morning service; Bishop Onderdonk assisted by Bishop Doane of New Jersey, performed the ante-communion service.

After the conclusion of the service, Bishop Onderdonk delivered the following

ADDRESS TO THE CLERGY.

Rev. Brethren.—When we last met, I stated that I should on this occasion call your attention to several historical events, which have exercised an important influence on the great subject of the prosperity and purity of the Christian Church. These events are, the establishment of Christianity as a State religion, the bringing in of the papal power and usurpation, the reformation, and the circumstances connected with the first settlement of this country.

There is however, an acknowledged vein in history which exercised an important influence on religion, and its consequences, which I ought first to notice. I allude to the lessening in the Christian Church, converts to the Gospel, from the schools of philosophy.

In noticing these several points, I shall not of course, enter at length into the historical details. With these you are acquainted sufficiently. My design is merely to stir up your minds, by way of recalling the remembrance to the consequences which have resulted, presenting the practical inferences which may be drawn, and availing ourselves of the light which may be cast thereon on the dispensations of God's providence, and the workings of his grace in and through Christ Church.

The appointment of Christian teachers from among those converts who had been much given to metaphysical investigation and whose minds were deeply imbued with the doctrines of this school of Philosophy, produced an unhappy effect upon the Church. With honest and enlightened minds, and having a reasonable conviction of the importance of religion, they gave that assent, which no truly philosophical intellect can withhold to the claims of the Gospel to divine inspiration. They could not avoid, as no truly honest and enlightened mind can,—assenting as true all that the Gospel reveals. Their own perception of its truths was full and unrestrained. But their habit of looking into the reasonable of every doctrine and proposition would as honest choice to make them to others what they themselves sufficiently understood, led them most unhappily into error. From these were introduced into theology, a principle well suited to the taste of the natural man. A speculative philosophy usurped the place of confidence, simple faith. The consequences are easily discerned. Error of every conception, from what was called "high Arminian," down to the depths of "low Socinianism," and thence to the lower depth of transcendental folly, stalked abroad, and gained most dangerous ascendancy. The evil tendency of this was also exhibited in the departure from the primitive simplicity and purity of the Church. The holy doctrine of the sacramental body and blood as taught by Christ himself, was perverted into the monstrous papal dogma of transubstantiation. At the same time the reaction was felt in the prevalence of lower and unscriptural views on the great doctrines of Christianity. This was especially seen in the doctrines promulgated with respect to predestination as revealed by God in his holy word. The simple Gospel view of not looking beyond the sacred oracles, was rejected for that "wisdom alone that which is written," and the "how" and "why" was asked with regard to this and other kindred doctrines, until the system ultimately came to that promulgated by the ingenious and intellectual Calvin which made a deep impression on the Christian world. This system boldly avowed by many, and cherished by many, mixed in various ways, and at various barriers to the progress of the true evangelical views of the Catholic Church.

I might illustrate this point more at large. The knowledge and reflection known of my hearers, however supersede the necessity of doing so, and will I hope give additional force to the conclusion that we all by deeply to heart the duty of striving to God may enable us, to discriminate Christianity of the inhabited Gospel and the Church as founded by pride of intellect and false philosophy, and to bring it back to primitive simplicity and purity, and thus receiving it with humble confidence as the system under which it is our duty and privilege to live and die, always depending on God's grace, so that we may hold it in true righteousness of heart and life, each one devoting himself to its diffusion, strength, and increased influence amongst men.

The establishment of Christianity as a state religion, was an event pregnant with consequences to the future actions, character and influence of the Church. Would it were all for good! Some good indeed came of it. The fires of persecution were quenched. Holy men were held in civil estimation. Churches and schools were founded with civil privileges, and temporal powers accrued to ecclesiastical interests. Thus a secular and an erastian character gradually grew over the Church. Worldly motives prevailed in quarters for ecclesiastical office, and in the bestowment of well-endowed offices. Piety as necessarily more worldly minds was influenced for order of action and the services of the Church. The price of state patronage was in innumerable cases found by the miserable bondage of the Church to the world.

The result of all this, so far as we of this time and nation are concerned, is that even where there is no establishment of the Church by the state, there is yet a tendency to forget the pure and holy character of the Church—its spiritual exclusiveness—its privileges of its ordinances and ministry—the sacred mysteries committed to it—its connexion, and as it were identity with Christ as his body—his spouse—his medium for communicating to the world, the exceeding riches of his mercy, and of preserving therefore the integrity and power of the faith of his everlasting gospel—that end which he has been pleased to assume unto himself as the fulness of Him that filleth all in all, and that which the Almighty Father was pleased to adopt as the great end and object for which he gave his Eternal Son to be Head over all. I say there is a manifest tendency,—even where there exists not a form of union of Church and state,—to sacrifice such essential views of the mystical body of Christ, to those more accordant with worldly and secular modes of thinking and acting—to considering the Church as merely another development of a social compact—as a wholesome conventional provision for the moral and religious welfare—as a mode of serving the cause of religion and morals—as to be adapted to the form and spirit and pressure of the age as worldly wisdom may dictate. There is a tendency to regard attention to the concerns of the Church as requiring no other qualification than those which fit a man to judge of worldly things. There is thrust from the mind the evidently proper consideration that as in all communities they are fitted to judge and act for them who best understand their interests and who most faithfully in practice seek their advancement. So is it with the Church. The Church is to be governed only according to those principles and laws which are incorporated into its very essence by the sovereign authority of its divine Head. How can they who receive not meekly and fully the truth, of which the Church is constituted "the pillar and ground"—who do not practically acknowledge their need of that grace which the Church as appointed to dispense—who walk not humbly and faithfully in the commandments and ordinances of the gospel—how can they undertake to assume the guidance of the Church? How can they know what is best for its welfare? It matters not whether this injury be inflicted by the imperial or the royal arm, the erastian measures of parliament, the time serving councils of cabinets, or the diffident worldly-mindedness of the churches members. In each and every case it is dishonour to God, reproach cast upon the Saviour, and despite done to his holy authority.

(*To be continued.*)

ST. SIMON'S CHURCH.

German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at half past 7 o'clock.

Friends of the Church, who understand the German language are most respectfully invited to attend, and to aid the attendance of their German friends.

New York, Sept. 2, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at half A. M., and 7½ P. M., in the Chapel attached to the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,
25 Murray street.

New York, Sept. 2, 1843.

WESTERN NEW YORK.

We learn from the Gospel Messenger that Bishop De Lancey on the 11th ult, held a confirmation in St. John's Church, Cape St. Vincent, where he administered that apostolic rite to *eighteen* persons. On the 13th, he confirmed *twenty-eight*, at Trinity Church, Watertown. On the 16th, *fifteen* at Lowville. The Messenger adds:

"Though long destitute of a pastor, this interesting little flock adhere firmly to the Church, meeting regularly every Sunday in an upper chamber, arranged for the purpose for Lay services. The occasional visits of the Rev. Mr. Butler and others, and also the zealous services of the apostolic candidate for Orders, Mr. Norton, have been greatly blessed, as shown in the interest felt in the Church, and in the large number confirmed at the visitation.

On Sunday, the 17th, the Bishop confirmed *four* at Tuna. The total number confirmed, *eighty-seven*.

Tuesday 19th, A. M., the Bishop held an ordination in Zion Church, Rome, when the Rev. Stephen H. Battin, minister of the parish, and the Rev. Edward D. Kennicott, Missionary at Camden, Deaconc, were admitted to the order of Priests. Morning prayer was read by the Rev. Dr. Proal, assisted by the Rev. Mr. Leeds, who read the lessons. The sermon was preached by the Rev. Mr. Gregory, of Syracuse, and must have been listened to with great interest, and we must believe with great profit, for a more well timed and judicious discourse upon the nature and duties of the ministry could not be desired by any devout and candid man. The candidates were presented by the Rev. Dr. Rudd, who, with Dr. Proal, assisted the Bishop in the Holy Communion. Evening prayer was also read by the Rev. Mr. Gregory, and the sermon was preached by the Rev. Stephen H. Battin, minister of the parish, and the Rev. Edward D. Kennicott, Missionary at Camden, Deaconc, were admitted to the order of Priests. Morning prayer was read by the Rev. Dr. Proal, assisted by the Rev. Mr. Leeds, who read the lessons. The sermon was preached by the Rev. Mr. Gregory, of Syracuse, and must have been listened to with great interest, and we must believe with great profit, for a more well timed and judicious discourse upon the nature and duties of the ministry could not be desired by any devout and candid man. The candidates were presented by the Rev. Dr. Rudd, who, with Dr. Proal, assisted the Bishop in the Holy Communion. Evening prayer was also read by the Rev. Mr. Gregory, and the sermon was preached by the Rev. Dr. Rudd, of Utica, and Principal of the De Lancey Institute, also was present.

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

Sunday, Oct. 8th,	Grace Church,	Brandywine,	P. M.	
do. do. 15th,	St. James	Stanton,	P. M.	
Friday, 27th,	Milford,	evening.	Saturday, 28th,	
Milton,	ev'g.	Sunday, 29th,	Cedar Creek,	10 A. M.
Georgetown,	P. M.	Monday, 30th,	Lewes,	evening.
Tuesday, 31st,	Long Neck,	P. M.		
Wednesday, Nov. 1st,	St. George's,	A. M.	Millsboro,	evening.
Thursday, 2d,	Dagsboro'	A. M.		
Friday, 3d,	Consecration,	A. M.	Confirmation,	
Saturday 4th,	St. John's,	Little Hill,	P. M.	
Sunday, 5th,	A. M.	Communion,	P. M.	Confirm'n.
Monday, 6th,	Christ Church,	Broad Creek,	A. M.	
Seaford,	evening.	Tuesday, 7th,	Seaford,	A. M.
Thursday, 9th,	Dover,	evening.	Sunday, 10th,	Smyrna, A. M., St. Ann's P. M.

TENNESSEE.

Bishop Otey's Visitation.—Bishop Otey visited Christ Church, Nashville, on Sunday last, preaching morning and evening, and confirming *five* persons. The rector, the Rev. Mr. Wheat, and the Rev. Mr. Packler, were present.

Ecclesiastical Calendar.

SEVENTEENTH SUNDAY AFTER TRINITY.—Oct 1

Proper Lessons for Morning Service, Judges ix Matt xxi. Evening Judges x. 1 Peter iii.

SEVENTEENTH SUNDAY AFTER TRINITY.
October 8.

Proper Lessons for Morning Service, 1 Sam xii, Luke viii. Evening, 1 Sam xiii, 1 Peter iv.

EIGHTEENTH SUNDAY AFTER TRINITY.
October 15.

Proper Lessons for Morning Service, 2 Sam xv, Luke xv. Evening, 2 Sam xvi. 1 Peter v.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Wellsborough,	Sunday,	Oct.	1st,	
Blossburg,		do.	2d,	A. and E.
Lock Haven,		do.	4th,	Evening.
do.		do.	5th,	Morning.
Jersey Shore,		do.	6th,	
Williamsport,	Sunday,	do.	8th,	
Muncy,		do.	9th,	
Jonestown,		do.	10th,	Afternoon.
Bloomsburgh,		do.	11th,	
Danville,		do.	12th,	
Sunbury,		do.	13th,	
Schuylkill Haven,	Sunday,	do.	15th,	Morning
Minersville,		do.	do.	Afternoon
Pottsville,		do.	do.	Evening
Downingtown,	Thursday,	do.	26th,	Morning
Lower Dublin	Sunday,	do.	29th,	Morning.
Bethlehem,		do.	Nov.	Afternoon
Easton,		do.	2d,	Morning
Newtown,		do.	do.	Evening
Perkiomen,		do.	do.	13th, Morning
Somersville,		do.	do.	Afternoon
Phœnixville,		do.	do.	Evening

CHURCH OF THE NATIVITY.—LATE ST. TIMOTHY'S, S. G.

Next to the N. E. corner of Spring Garden and 12th sts.

Divine service will be regularly held on every Sunday, commencing at half past 10 in the morning, and at half past 7 in the evening. A cordial welcome to every Protestant episcopalian and stranger. Seats free.

ST. MARY'S CHURCH, HAMILTONVILLE, WEST PHILADELPHIA.

There will be divine services in this Church, on Monday, Tuesday, Wednesday, and Thursday, the 9th, 10th, 11th and 12th of October, afternoon and evening; commencing on the afternoon at half past 3, and evening, half past 7 o'clock. Several of the city clergy have promised to be present, and the public are invited to attend.

Sept. 30, 1843.

PHILADELPHIA TRACT SOCIETY.

By leave of divine providence, the Sixteenth Anniversary Meeting of the Philadelphia Tract Society, will be held in Grace Church, corner of 12th and Cherry streets, on Tuesday evening, Oct. 3d, at half past 7 o'clock.

The proceedings of the Society for the past year, will be reported, and in place of several addresses as has been usual on these occasions, an appropriate discourse will be delivered by the Rev. Stephen H. Tyng, D. D.

A collection will be taken up to aid the great objects of the Society, whose aim not only to sustain the monthly distribution at home, but to help on the dissemination of Gospel truth throughout the unoccupied parts of world.

The Christian community are respectfully invited to be present.

ACKNOWLEDGMENTS.

The Treasurer of the Bishop White Prayer-book Society acknowledges the receipt of fifty dollars from Trinity Church, Southwark, by P. Williamson, Esq., Parish Treasurer.

AN APPRENTICE to the Printing business, from 14 to 16 years of age will be taken at the office of the Episcopal Recorder, if application be made to us.

NOTICE.

The Co partnership of the subscribers, trading under the firm of Wm. Stavely & Co., in this city dissolved, by the withdrawal of Charles Eldred from the firm. The partnership will be continued by William Stavely and James S. McCalla, under the firm of Stavely & McCalla, by whom the business of the former firm will be settled.

William Stavely,
James S. McCalla,
Charles Eldred.

Sept. 26, 1843.

LETTER TO THE LAITY.

NOW READY Letters to the Laity of the American Episcopal Church, by a Protestant Episcopalian. "He has laid his hand upon the drum Ecclesiastical, and is beating such a reveille as may wake up our drowsy laymen and ——." Price 12½ cents.

JAMES M. CAMPBELL & CO.
98 Chestnut street, up-stairs.

NEW PUBLICATIONS.

D'AUBIGNE'S History of the Reformation, abridged for Sunday schools and Bible classes—The Foreskers Home, by Charlotte Elizabeth.

ANNUALS FOR 1844

The Opal, a pure Gift for Holy Days—The Winter Green, a Personal Gift—The Rose of Sharon, a Religious Souvenir—The Literary Souvenir.

Also a large assortment of books for presents, at as low prices as at any store in the city.

JAMES K. SIMON,
5th above Spruce.

Sept. 30.—2t

NOTICE.

The public are cautioned against paying moneys to to Cyrus Clark, as subscriptions for the Illustrated Book of Common Prayer and Commentary, as he is not my Agent any longer. He holds an authority from me, which I have revoked, and moneys to neither paid to him will not be credited by me.

D. W. Hewet.

Sept. 16.—3t.

HOVER'S INK.

Mechanic's Bank, of Burlington,
July 14, 1843.

Having for about twelve months past used the Ink manufactured by J. E. Hover, I take pleasure in recommending it to businessmen and the public generally as a very superior article.

A. W. Burns, *Cashier.*

Farmer's Bank,
Wilmington, July 3, 1843.

Having used Joseph E. Hover's Ink for some length of time, I have no hesitancy in recommending it for its durability of color and its freedom from sediment, and being well adapted to the metallic or steel pen.

R. D. Hick, *Cashier.*

For sale at No. 165 N. Third st., 6 doors below Race street, east side, Philadelphia, by

Sept. 30. Joseph E. Hover, *Manufacturer.*

EPISCOPAL BOOK STORE.

Depository of the Protestant Episcopal Sunday-school Union. No. 26 South Fifth, above Chestnut street.

NEW BOOKS.—Sermons upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church, by G. T. Chapman, D. D., Late Rector of Christ Church, Lexington.

Sutton's Learn to Live—Sutton's Learn to Die—Sutton on the Sacraments.

The Practical Christian or the Devout Penitent, a book of devotion containing the whole duty of a Christian, in all occasions and necessities fitted to the main uses of a Holy Life, by R. Sherlock, D. D., late Rector of Winwick, with a life of the Author, by the Rt. Rev. Thomas Wilson, D. D., author of Sacra Private, &c. &c.

Letters to My Godchild, by Rev. J. Stuart, A. M., Missionary at Jordan and Montgomery, in the Diocese of Western New York.

The Churchman's Companion in the Closet, or a Complete Manual of Private Devotions, collected from the writings of Archbishop Leighton, Archbishop Ken, Dr. Hooke, Mr. Kettlewell, Mr. Spinckes, and other eminent divines of the Church of England, with a preface by the Rev. Mr. Spencer, edited by Francis Peppet, A. M., Rector of Elford and chaplain to the Lord Bishop of Oxford.

Facts Approbending Christ's Spiritual presence in the Supper, and "The Seed every where spoken against." Two sermons delivered in St. Andrew's Church, Wilmington, on the Sunday after Trinity, Aug 16th, 1843, by Alfred Lee, D. D. Bishop of the Diocese of Delaware, and Rector of St. Andrew's Church.

VALUABLE BOOKS.

ELEMENTS of Moral Science, by Francis Wayland, D. D.—Elements of Political Economy, by do.—The Great Commission, by John Hyde—Mosheim's or ecclesiastical History, Ancient and Modern, by do.—Doctrines of the Divided Church made out by the Testimony of the Most Ancient Saints, by do.—The Great Charter, by do.—The Witnessing Church, by do.—The Church Union, by do.—The Reformed Church, by do.—The Church Member's Guide, by John Angel James—Ashton's or Incidents of Moral Power in the Church of Christ, by Rev. Henry Stone—Life of Philip Melancthon, by J. A. Cox, D. D. of London—Memoirs of Rev. Richard Pearsall, D. D. late Rector of Trinity Church, Wilmington—The Doctrine of Christ, by Thos. Jackson—The Saint's Rest, by Richard Baxter.

For sale by
PURKINS & PURVES,
178 Chestnut street.

Sept. 30.—2t.

NEW BOOKS.

THE Wrongs of Woman, or the Forsaken Home, by Charlotte Elizabeth.

Each appendicular Christ's Spiritual Presence in the Supper, and the Seed every where spoken against, two sermons, by Bishop Lee, D. D.

Just received and for sale by

H. HOOKER.
178 Chestnut street, opposite the Mason

Poetry.

From the Religious and Literary Gem.

THE MANIAC.

To see the human mind o'erturned,—
Its loftiest heights in ruin laid;
And Reason's lamp, which brightly burned,
Obscured, or quenched in frenzy's shade;
A sight like this may well awake
Our grief, our fear,—for nature's sake.

It is a painful, humbling thought—
To know the empire of the mind,
With wit endowed, with science fraught,
Is fleeting as the passing wind;
And that the richest boon of Heaven
To man is rather LENT, than GIVEN.

To-day he sits on Reason's throne,
And bids his subject powers obey:
Though, memory, will,—all seem his own,
Come at his bidding, fast his sway;
To-morrow from dominion hurled,
Madness pervades the mental world.

Yet think not, though forlorn and drear
The maniac's doom—his lot the worst;
There is a suffering more severe
Than those sad records have rehearsed:
'Tis his, whose virtue struggles still
In hopeless conflict with his will.

There are—before whose mental eye
Truth has her clearest charms displayed;
But gaudier phantoms, fluttering by,
The erring mind have still betrayed;
Till gathering clouds—in awful night
Have quenched each beam of heavenly light.

There are, whose mental ear has heard
The "still small voice!" yet prone to wrong
Have proudly, foolishly preferred
The sophist's creed, the syren's song;
And staked upon a desperate throw
Their hopes above—their peace below.

There are, in short, whose days present
One constant scene of painful strife;
Who hourly for themselves invent
Fresh conflicts, 'till this dream of life
Has made their throbbing bosoms ache,
And yet, alas! they fear to wake.

With theirs compared, the maniac's doom,
Though abject, must be counted blest;
His mind, though often veiled in gloom,
At times may know a vacant rest:—
Not so while thought and conscience prey
Upon the heart which slights their sway.

O Thou! whose cause they both espouse,
In mercy bid such conflict cease;
Strengthen the wakening sinner's vows,
And grant him penitence and peace:—
Or else, in pity, o'er the soul
The darkening clouds of madness roll.

BERNARD BARTON.

DESTRUCTION OF THE INQUISITION.

Col. Lemanouski, formerly an officer under Napoleon, now a Lutheran minister in this country, and a man of remarkable qualities, recently gave, in a lecture, the following vivid sketch of a scene of which he was an eye-witness:

In the year 1809, being then at Madrid, my attention was directed to the Inquisition in the neighborhood of that city. Napoleon had previously issued a decree for the suppression of this institution, wherever his victorious troops should extend their arms. I reminded Marshal Soult, then governor of Madrid, of this decree, who directed me to proceed to destroy it. I informed him that my regiment, the 9th of the Polish lancers, were insufficient for such a service, but that if he would give me two additional regiments, I would undertake the work. He accordingly gave me the two required regiments, one of which, the 117th, was under the command of Col. De Lile, who is now, like myself, a minister of the gospel. He is pastor of one of the evangelical churches in Marseilles. With these troops I proceeded forthwith to the Inquisition, which was situated about five miles from the city. The Inquisition was surrounded with a wall of great strength, and defended by about four hundred soldiers. When we arrived at the walls I addressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army, and open the gates of the Inquisition. The sentinel who was standing on the wall appeared to enter into conversation for a few moments with some one within, at the close of which he presented his musket and shot one of my men. This was a signal for attack, and I ordered my troops to fire upon those who appeared on the wall.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breastwork upon the wall, behind which they kept continually, only as they partially exposed themselves as they discharged their muskets. Our troops were in the open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, and brought on the ground to be used as battering rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power which they could exert, regardless of the fire which was poured upon them from the walls. Presently, the walls began to tremble, and under the well directed and persevering application of the ram, a breach was made, and the imperial troops rushed into the Inquisition. Here we met with an incident which nothing but jesuitical effrontery is equal to. The inquisitor-general, followed by the father confessors in their priestly robes, all came out of their rooms, as we were making our way into the interior of the Inquisition, and with long faces, and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had just learned what was going on; they addressed themselves in the language of rebuke to their own soldiers, saying,—"Why do you fight our friends, the French?"

Their intention, apparently, was to make us think that this defence was wholly unauthorized by them, hoping if they could produce in our minds a belief that they were friendly, they should have a better opportunity, in the confusion and plunder of the Inquisition, to escape. Their artifice was too shallow, and did not succeed. I caused them to be placed under guard, and all of the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examine the prison house of hell. We passed through room after room, found altars, and crucifixes, and wax candles in abundance, but could discover no evidences of iniquity being practiced here, nothing of those peculiar features which we expected to find in an inquisition. Here was beauty and splendor, and the most perfect order on which my eyes had ever rested. The architecture, the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was every thing to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture of which we had been told, and where those dungeons in which human beings were said to be buried alive! We searched in vain. The holy fathers assured us that they had been belied: that we had seen all. And I was prepared to give up the search, convinced that this Inquisition was different from others of which I had heard.

But Col. De Lile was not so ready as myself to give up the search, and said to me, "Colonel, you are commander to-day, and as you say, so it must be; but if you will be advised by me, let this marble floor be examined more. Let some water be brought in and poured upon it, and we will watch and see if there is any place through which it passes more freely than others." I replied to him, "do as you please, Colonel," and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the inquisitors, a careful examination was made of every seam in the floor, to see if the water passed through. Presently, Col. De Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast as though there was as opening beneath. All hands were now at work for further discovery. The officers with their swords, and the soldiers with their bayonets, seeking to clear out the seam, and pry up the slab. Others with the butts of their muskets striking the slab with all their might to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the inquisitors grew pale, and as Belshazzar, when the hand appeared writing on the wall, so did these men of Belial shake and quake in every bone, joint and sinew. We looked beneath the marble slab, now partly up, and we saw a staircase. I stepped to the table and took from the candlestick one of the candles, four feet in length, which was burning, that I might explore what was before us; as I was doing this, I was arrested by one of the inquisitors, who laid his hand gently on my arm, and with a very demure and holy look, said, "My son, you must not take that with your profane and bloody hand; it is holy." "Well," said I, "I want something that is holy to see if it will not shed light on iniquity; I will bear the responsibility." I took the candle and proceeded down the staircase. I now discovered why the water revealed to us this passage. Under the floor was a tight ceiling, except at the trap-door, which could not be rendered close; hence the success of Col. De Lile's experiment. As we reached the foot of the stairs, we entered a large square room, which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was one elevated seat, called the Throne of Judgment. This the inquisitor-general occupied, and on either side were seats less elevated, for the holy fathers when engaged in the solemn business of the Holy Inquisition. From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice; and here, what a sight met our eyes! How has the benevolent religion of Jesus been abused and slandered by its professed friends.

These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them of their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this practice being offensive to those who occupied the inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor from those decaying bodies. In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon. In others we found the living sufferer of every age and of both sexes, from the young man and maiden to those of threescore and ten years, all as naked as when they were born into the world. Our soldiers immediately applied themselves to releasing these captives of their chains, strip themselves in part of their own clothing to cover these wretched beings, and were exceedingly anxious to bring them up to the light of day. But aware of the danger, I insisted on their wants being supplied, and being brought gradually to the light as they could bear it.

When we had explored these cells, and opened the prison doors of those who yet survived, we proceeded to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent. At the sight of them the fury of our soldiers refused any longer to be restrained. They declared that every inquisitor, monk, and soldier of the establishment deserved to be put to the torture. We did not attempt any longer to restrain them. They commenced at once the work of torture with the holy fathers. I remained till I saw four different kinds of torture applied, and then retired from the awful scene, which terminated not while one individual remained of the former guilty inmates of this ante-chamber of hell, on whom they could wreak revenge. As soon as the poor sufferers from the cells of the inquisition could with safety be brought out of their prison to the light of day, (news having been spread far and near that numbers had been rescued from the inquisition) all who had been deprived of friends by the holy office, came to inquire if there's were among the number.

O, what a meeting was there! about a hundred who had been buried alive for many years, were now restored to the active world, and many of them found here a son, and there a daughter, here a sister, and there a brother, and some, alas! could recognize no friends. The scene was such that no tongue can describe. When this work of recognition was over, to complete the business in which I had engaged, I went to Madrid and obtained a large quantity of gunpowder which I placed underneath the edifice, and in its vaults, and as we applied the slow match, there was a joyful sight to thousands of admiring eyes. O, it would have done your heart good to see it; the walls and massive turrets of that proud edifice, were raised towards the heavens, and the Inquisition of Madrid was no more.

For the Episcopal Recorder.

HINTS BY A LAYMAN, NO. XXVI.

A TWENTY-THIRD "TRACT ABOUT TRACTS."

A gentleman of this city, who evinces great zeal in endeavouring to advance Christ's kingdom, in every possible way, and who does not therefore, neglect so important an instrumentality as religious tracts, has favoured me, from time to time, with several very interesting anecdotes, illustrating the usefulness of this mode of communicating vitally important truth.

On one occasion, he was in company with a young man, who, to his great pain, gave utterance to several profane oaths; he remonstrated with him, and gave him two of the tracts entitled "The Swearer's Prayer." The consequence was, that the offending young man was convinced of his error and abandoned the sinful habit; but the story does not stop here: he gave one of the tracts (thus presented to him) to a lady, who, shortly afterward, took passage for a foreign port; this lady was grieved to find that the captain of the vessel was entirely irreligious, and profane also in his language. She frequently conversed with him in the hope of influencing his mind to serious consideration; her labour, however, seemed hopeless. The vessel at last arrived at the place of destination, and the lady was obliged to part with the ungodly captain. Determined to make a last effort for his good, she slept, one day in his absence, into his cabin, and pinned the tract (given her by the young man, as stated above,) in a situation where it would be likely to attract the captain's attention, when he returned. After a while he entered his cabin, and there beheld the silent reprover of the blasphemous use of the dread name of the "High and Lofty One who inhabiteth eternity." He read it and became an altered man! Behold the story of this tract! Casually handed to an acquaintance, by him transferred to another, and, ultimately, effecting so powerful an influence in a foreign land.

The same gentleman also mentioned to the writer that on one occasion he offered a tract to a wagoner who was passing by, "Will you take a tract, sir?" "Yes, indeed I will, sir; I owe my conversion to one of these tracts; a person gave me once a tract called 'Remember the Sabbath day, to keep it holy,' I put it in my pocket, sir, and carried it about a long time, sir; but it had its effect at last, sir." Reader, let me ask you a plain question; "Were you the means of the conversion of this man?" You will say, "This is a 'strange question;'"—not at all! If you have been in the habit of distributing tracts, it is very probable that *you were* the person who gave this tract circulation. But if you never have been engaged in this good work it is very certain that if all the world were to perish for lack of Christ's salvation, you can hardly say, "I am guiltless. I did all *I could* to save souls!"

From Farewell Scenes.

THE MISSIONARY MOFFAT'S FAREWELL TO ENGLAND.

When the steamer had reached the ship, the Rev. John Robinson, of Soho Chapel, delivered to Mr. and Mrs. Moffat a kind and brotherly address, to which Mr. Moffat made the following brief but expressive reply:—

"My beloved Friends,—You will excuse my emotion, on entering into my feelings, while I bid farewell to two of my beloved children. I shall leave them in confidence, trusting to those friends to whom I owe so much, but especially to that God who has kept me in the wilds of Africa, and since I came to my own land. I am sure, my beloved friends, you will continue to regard us, even when oceans roll between, and deserts divide us. I trust that the affection which I have witnessed will continue till death shall separate us; and then we shall mingle our thanks to that God who has done so much for us."

Here Mr. Moffat became deeply affected—far more so than at any previous service which took place, at least in the metropolis. Finding the struggle to repress his emotions vain, as his dear boy Robert and his daughter Ellen, who were to remain behind, sobbed beside him, he said, "I cannot proceed," and added no more!

Dr. Jenkyn having delivered a short address to the whole company, and Mr. Binney having pronounced the benediction.—

"The missionaries and their more immediate friends then ascended the Fortitude, a beautiful vessel of about six hundred and seventy tons burden. The cabins are very spacious and remarkably commodious. The accomodation of the Fortitude forms a pleasing contrast to that of the Camden. After the visitors had made a general survey of the ship, the bell was rang as the signal for their departure. The most painful moment of the day now arrived. Tears were seen on the cheeks of men who seldom weep. The young people could only be torn away from Mr. Moffat; it really seemed like the separation of children from a parent. A scene of the same character as that between the lamented Williams and his little son Samuel, which we described in the 'Missionary's Farewell,' now took place between Mr. Moffat and his boy Robert. Both were deeply affected, as well as the excellent mother of the lad, and his affectionate sisters. The youth, however, manifested uncommon firmness and resolution in conjunction with extreme tenderness. It was thought by some, that, if allowed to remain on board all night, and to return on the morrow, it might somewhat soften the trial; but the manly youth was afraid to trust himself, and prudently preferred to go back with the steamer. When the company had again got back to the Royal Sovereign, and the engines began to move, an incident took place which tended not a little to raise their depressed feelings. The crew of the Fortitude stood forth in their own way to share in the business of the occasion. They rushed simultaneously to the shrouds, some clothed, some stripped, one in a blue, another in a checked shirt, this man covered with a hat, that with a red nightcap, and commenced vociferous cheering, which a few persons from the steamer faintly returned; for the noisy demonstration did not well accord with the feelings either of those remaining or those returning. When the 'Hip, hip, hurrah!' of the honest tars had terminated, our eyes, turning to the poop, there beheld the integumentous missionary casting a last lingering look upon his departing children and friends, as they continued waving hats and handkerchiefs, bedewed with many a tear. With all his manhood, he seemed deeply to feel the separation. The last thing we distinctly observed, was an act expressive of the strongest and most afflictive emotion. Striking his forehead forcibly with his hand, he immediately wheeled about and turned away, as from a spectacle which he could no longer bear to look upon. While the distance every moment increased, many a prayer ascended to the Father of mercies, for blessings on the head of his faithful servant, family, and companions, till the ship disappeared from our view, and the approaching night aided our meditations."

Never missionary left the shores of Britain with such a freight as Robert Moffat.

"He carries with him, in addition to the riches of the everlasting Gospel, all the elements of social comfort, and most of the implements of the highest civilization. A considerable portion of the entire cargo of the noble ship belongs to the honoured missionary. The goods and articles he claims amount, it is stated, to upwards of seventy tons of weight. There are five tons of iron and two of brass, besides anvils and tools of various sorts. Among many other objects, both curious and useful, he bears with him a number of church bells, to summon the savage population to the house of prayer.

"In addition to various useful machines and instruments, Mr. Moffat carries with him a present of a gun with *seven barrels*, which are all fired simultaneously by one trigger. This terrible apparatus may be of material service. From the wide range of the seven shots thus poured forth, it is literally impossible for a lion to escape.

"The valuable property of the missionary will constitute riches to the whole surrounding region. It will greatly accelerate the work of civilization. It will tend not a little also to dignify the missionary's character, even in the eyes of those who have not yet learned the value of his message. Those friends of the heathen, therefore, whose distributive liberality has formed this aggregated substance, have each well done in this act, which, from time to time, deserves to be repeated to other missionaries."

For the Episcopal Recorder.

OBSERVANCE OF THE SABBATH.

BY REV. DR. CHALMERS.

We never, in the whole course of our recollections, met with a Christian friend, who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath-day and keep it holy. We appeal to the memory of all the worthies who are now lying in their graves, that, eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath-day shone with an equal lustre amid the fine assemblage of virtues which adorned them. In every Christian household it will be found that the discipline of a well-ordered Sabbath is never forgotten among the other lessons of a Christian education; and we appeal to every individual who now hears us, and who carries the remembrance in his bosom of a father's words and a father's piety, if, on the coming round of the seventh day, an air of peculiar sacredness did not spread itself over that mansion where he drew his first breath, and was taught to repeat his infant hymn and lisp his infant prayer. Rest assured, that the Christian, having the love of God written in his heart, and denying the Sabbath a place in its affections, is an anomaly that is no where to be found. Every Sabbath tinge and every Sabbath circumstance is dear to him. He loves the quietness of that hallowed morn. He loves the church-bell sound which summons him to the house of prayer. He loves to join the chorus of devotion, and to sit and listen to that voice of persuasion which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business, and the inroads of worldly men. He loves the leisure it brings along with it; and sweet to his soul is the exercise of that hallowed hour, when there is no eye to witness him but the eye of Heaven; and when, in solemn audience with the Father, who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares, and all the vexations, and all the secularities of an alienated world behind him."

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The insertion of the following texts may be appropriate at the present time, while several combined efforts are making with some success, to promote the better observance of the Christian Sabbath. The first shows how, according to the spirit of prophecy, pious gentiles, would regard the Sabbath, and enjoy the blessing of its Divine Author.

The second shows how some of the distinguished female disciples entirely observed the Sabbath-day, immediately after the crucifixion of their Lord Jesus Christ.

And the third shows how Paul and his Christian fellow voyagers, and the Church, of Christ at Troas observed the first day of the week,—the Christian Sabbath.

"Also the sons of the strangers that join themselves unto the Lord, to serve him and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my commandment; even them will I bring to my holy mountain; their burnt offerings and their sacrifices shall be accepted upon mine altar, for my house shall be called the house of prayer for all people." (Isaiah lvi. 6, 7)

"And that day was the preparation and the Sabbath drew on. And the women also which came with him from Galilee, followed after, and beheld the sepulchre and how his body was laid.

"And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment." (Luke xxiii. 54—56.)

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow,) and continued his speech until midnight." (Acts xx. 6, 7.) B.

HUME'S MOTHER.

The Infidel, Hume, received a religious education from his pious mother, and in early life was the subject of strong and hopeful religious impressions; but as he approached manhood they were effaced, and filial love and reverence were absorbed in the pride of philosophical skepticism. He now applied himself with unwearied efforts to sap the foundation of his mother's faith; and having succeeded in his impious work, he went abroad into foreign countries. When on his return an express met him at London, informing him that his mother could not long survive; that she now found herself without any support in her distress: that as he had taken away that source of comfort, on which, in all cases of affliction, she used to rely, and her mind was now sinking in despair, she entreated him to give her some substitute for her religion, and to hasten to her with such consolations as philosophy can afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night; but before he arrived his mother expired; no permanent impression was made on his mind, and the son relapsed into his former obduracy of heart.

Children's Friend.

THE CONVERSION AND BAPTISM OF A HINDOO YOUTH.

A student of the Hindoo College (3d class, senior department,) named Madoosoodun Dutt, had for some time past determined to renounce the religion of his fathers and to embrace Christianity. It is very singular, that before he had actually made up his mind to take this step, he had received no clerical instruction whatever, having been in the habit of reading books and tracts by himself. A few weeks ago, he presented himself before a clergyman in Calcutta as a catechumen, and stated his willingness to embrace the religion which reason, conscience, experience, all conspired to tell him was the true one. He was shortly after introduced to the archdeacon, who was highly satisfied with the proofs he exhibited in himself of a sound faith and a well-grounded conviction. His relations having been men of wealth and respectability, he was subjected to a great deal of annoyance and trouble. He withstood their opposition with great firmness, and continued unshaken in his determinations. A thousand rupees in Government security were sent to him, with a request that he should immediately take his passage to England and get baptized there,—that no obloquy might be cast upon his family by his embracing Christianity on the spot. He refused to accept of the gift upon such conditions, and was baptized in the Old Church last Thursday, by the Venerable Archdeacon Dealtry. He had been accustomed to write poetry in the Hindoo College, and several of his productions were printed in the *Literary Gazette* and other periodicals. He composed a hymn on the occasion of his baptism, of which the following is a copy:—

HYMN—BY M. S. DUTT—A HINDOO YOUTH.

Long sunk in Superstition's night,
By sin and Satan driven,
I saw not, cared not, for the light
That leads the blind to heaven.

I sat in darkness; Reason's eye
Was shut, was closed, in me,
I hasten'd to eternity,
O'er Error's dreadful sea!

But now at length thy grace, O Lord,
Bids all around me shine:
I drink thy sweet—thy precious word,
I kneel before thy shrine!

I've broke affection's tend'rest ties
For my dear Saviour's sake;—
All, all I love beneath the skies,
Lord! I for thee forsake!

February 19th, 1843.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report September 13th.

From Calvary ch, Wadesboro' N C, Quin coll, per Rev Edwin Gees, rector, bal, $2 50; St Jean's ch, Savannah, by Rt Rev Bishop Elliott, for general purposes, $18; for Cuba, 66; for Greece, $2; Persia, $6 50; Africa, 50 50—$78. Through W P Hunter, R A Savannah, from St Luke's ch, Montpelier, Ga, Rev Charles Fay, rector, bal, $7; Calvary ch, Brooklyn, L I, monthly offerings, per Rev W H Lewis, rector, $12 12; St Mark's ch in the Bowery, New York, monthly offerings per Rev Dr Anthon, rector, $21; J W Wallace, Esq, Phil, for Constantinople, $5. Total, $125 62.

F. S. WINSTON,
New York, Sept. 20, 1843. Acting Treasurer.

NEW PUBLICATIONS.

FRIENDSHIP'S offering, a Christmas and New Year Present, for 1844.

Gift for All Seasons—Cottage Fireside, by Rev. H. Duncan—Jessee Aiken, the Lame Girl, by Grace Kennedy —Whately's Kingdom of Christ, 2 vols.—Stories for Adelaide, by Miss Leslie—Mrs. Leicester's School—Poems, by Sigourd Barton—Sacred Harp.

Just received, a supply of Bibles, Testaments, and Prayer books, which will be disposed of at low prices.

JAMES K. SIMON,
Fifth above Spruce.

Sept. 23—3t.

FISK'S CLASSICAL ANTIQUITIES.

JUST published by EDWARD C. BIDDLE, No. 6 south Fifth street—

Classical Antiquities, from the German of J. J. Eschenburg, with additions, by N. W. Fiske, Professor in Amherst College. Fourth edition, illustrated by copper plate and wood engravings, representing more than 200 different objects.

This volume is expressly designed for the Classical Student in High Schools and Academies, and embraces treatises on—1. Classical Geography and Topography; 2. Classical Chronology; 3 Greek and Roman Mythology; 4 Greek Antiquities; 5 Roman Antiquities. Each treatise is sufficiently full for the common wants of the scholar, and on some points more full than any work hitherto used in our seminaries; and formed now, on all the principal topics, to render other sources of information, aperusal rarely which greatly enhances the value of the work, both to pupil and to teacher. I consider we recommendable it not the best to notice coming, as it does, far less than the several works embracing the subjects treated of in this.

Notice of a former edition, by Prof. A. S. Packard.

"I do not hesitate to say, that it has advantages over similar works designed for students, and ought to be in their hands scarcely less than the dictionary or grammar."

Sept. 23—3t.

A BOOK FOR EVERY CHRISTIAN.

THIS day published—

"Learn to Live;" wherein is shown that the Life of Christ is, and ought to be, an express pattern unto the Life of a Christian. By Christopher Sutton, D. D. 1 elegant volume 16mo—81.

"The above work was written by its author after his 'Disce Mori' and before his 'Godly Meditations on the Lord's Supper,' and it may be said to come between them also in respect to the depth and serious tone in which it is written. The author has evidently imitated after the manner of a Kempis, into an 'Imitatio Christi, each chapter meditating some duty upon the pattern of him who gave himself to be the beginning and end of all things."

GEO. S. APPLETON, Publisher,
148 Chestnut street, opposite the Arcade.

Also, recently published, by the same author—
Disce Mori; Learn to Die—1 vol. 16mo. $1.
Meditations on the Holy Sacrament; 1 vol. 16mo. $1.
Nearly ready—
On the Passion of Christ; four Books, by Thomas a Kempis; first complete American edition, 1 vol. 16mo.
The Double Witness of the Church; by the Rev J. W. Ingraham Kip, author of Louis Fast—1 vol. 16mo.

Sept. 23.

TO THEOLOGICAL STUDENTS.

A gentleman who can produce testimonials of his abilities from undoubted sources, is desirous of forming a class for the study of the Hebrew Language. Information respecting terms, &c. can be obtained at No. 11 Powell street.

REFERENCES.—Rev. S. H. Tyng, D. D., Rev. Mr. J. H. Jones, Rev. A. Bethune, Hon. Judge Jessup, Gouverneur Ogden, Rev. Prof. Wyne, Dr. A. H. Barber, University of Pennsylvania; Dr. S. Jones, Classical and Mathematical Teacher, No. 17 South Seventh street, Wm. Chauvenet, Esq. A. M. Professor L. S. Scientific, &c., Rev. Dr. Vermilye and M. Hale Jones, Esq. Attorney at Law, Dallas, Pa.

NEW BOOKS.

JUST published, the Poems of Samuel Rodgers, with numerous illustrations. 1 vol. octavo, elegantly bound in cloth and gilt.

Practical Reflections on the Second Advent, by the Rev. Hugh White, A. M.

For sale by
JAMES K. SIMON
Sept. 12—tf

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,
At No. 10 Carroll Place, Bleecker st., N. York.

Mrs. Bailey respectfully informs her patrons and the public, that her Fall Term will commence on Thursday the 7th of September next, at No. 10 Carroll Place,—a location not surpassed for health and beauty by any other on New York. The house is well adapted to accommodate yearly boarders with the greatest convenience and comfort. Great attention is devoted in this Institution to Education, Grammar, Arithmetic and Mathematics, History, Writing, Composition, and Music. The French Language, under the direction of a Parisian lady, is spoken in the family. Classes in Latin, Spanish, Italian, Drawing and Painting, Dancing, and on the Piano Forte, will be early formed.

Mrs. Bailey has the pleasure of referring to the following Gentlemen, and solicits the patronage of those who are disposed to give their daughters a good and accomplished education, on terms suitable to the times.

Right Rev. Bishop Onderdonk, John W. Francis, M. D.
Rev. Wm. W. Phillips, D. D. Martin Payne, M. D.
Rev. J. M. Wainwright, D. D. Ed. G. Ludlow, M. D.
Rev. Francis L. Hawks, D. D. S. A. Fort, Esq., Counsellor.
Rev. Lewis P. Balch. Thomas S. Serrop, Esq.

May 27—6m.

PROSPECT HALL.
Hagerstown, Washington County, Maryland.
REV. J. C. WHEAT, Principal.

THIS Institution for the boarding and instruction of Young Ladies, was re-opened on Tuesday, August 29th.

Teachers properly qualified will give instruction in the French, Italian and Spanish Languages, the Classics and Mathematics.

Terms of tuition, per qr. of 12 weeks.

For boarding (including washing, fuel, lights &c.) and tuition in all the English branches, (one half in advance,) $40 00
For tuition in Music, ... 10 00
For use of Piano, ... 4 00
For tuition in Modern Languages, each 5 00
Parents and Guardians, desirous of sending Pupils, can receive further information by writing to the Principal, or, to Mrs. E. C. DAVIS, who has charge of the Domestic Department.

REFERENCES.—Rt. Rev. W. R. Whittingham, Rev. H. V. D. Johns, Rev. H. S. Keppler, Mr. W. H. Norris, Mr. Daniel Sprigg, Baltimore; Rev. J. Buck, Hancock, Md.; Rev. J. Grisdale, Martinsburg, Va.; Rev. J. Trapnell, Jr., Up. Marlboro', Md.; Rev. T. B. Lemmon, Hagerstown, Md.; Rev. J. Peterkin, Rev. J. Monsell, Rev. J. Trapnell, Sr., R. Potts, Esq., R. H. Marshall, Esq., Dr. Wm. Tyler, Frederick, Md.; Rev. S. Bust, Cumberland, Md.

HAGERSTOWN, JULY 19, 1843.

The undersigned are well acquainted with the Rev. James C. Wheat, who has had the charge of the Young Ladies' Institute in this place for several years past, and it gives them pleasure to recommend him as an efficient and most thorough instructor. The course of study embraces all the useful and ornamental branches which are pursued in our best female institutions; and the thorough and efficient manner, in which instruction is imparted, has never failed to give entire satisfaction.

O. H. Williams, Alex. Neill, Sr.
Jno. C. Dorsey, Wm. Robertson,
J. Hollingsworth, David Zeller,
D. G. Yost, W. Stewart,
George Techtig, Samuel Zeller,
J. Sauppe, Fred'k Bryan,
Wm. M. Mayhall, D. C. Newcomer.

Hagerstown, Sept. 16, 1843.—3m.

GRANVILLE (EPISCOPAL) FEMALE SEMINARY.

THE next Session of this Institution will commence on the 14th of Sept. and continue 44 weeks, entering a recess of one week at Christmas, and three days at Easter.

The School in all its departments, is under the immediate supervision of the Rev. A. Sanford, to whom applications for admission, and any communication in reference to the business of the School, may be addressed. A supply of competent and experienced teachers is secured for the coming year.

The charge for those who enter the family, including Board. Washing, Fuel, Lights, Room and Furniture, and Tuition in all the studies of the course, is, per annum, $110 00.

Daughters of Episcopal clergymen will be received for $100 00
Tuition of day Scholars per quarter, ... 4 50

Extra Charges.

Instruction on Piano, with use of Instrument per quarter, ... 8 00
Instruction in French, Latin and Greek, each 2 00
Drawing per course of 20 lessons, ... 2 00
" Perspective, " " 4 00
Painting water colours, " " 4 00
Embroidery, " " 2 00

REFERENCES.

Rev. W. A. Smallwood, ... *Zanesville.*
" M. T. C. Wing, ... *Gambier.*
" A. F. Dobbs, ... *Columbus.*
" A. Clark, ... *Circleville.*
" H. Dyer, ... *Philadelphia.*

Granville, July 25th, 1843. Sept. 2—6.

SCHOOL FOR YOUNG LADIES,
PHILADELPHIA.

THE REV. C. J. GOOD, Late Professor of Ancient Languages, in Washington College, Hartford, will open his school for Young Ladies on the first of September next at 311 Walnut street above Tenth.

The Academical year, or ten months, is divided into two terms of five months each; the first commencing on the first of September, and ending on the thirty-first of January; the second commencing on the first of February and ending on the thirtieth of June.

Pupils can enter during a term, but are expected in all cases to remain till its close.

The course will embrace a thorough and extensive English Education; with instruction also in Latin and French.

TERMS.

For instruction in the elementary and higher branches of English, including Reading, Writing, Arithmetic, Mathematics, Biblical Studies, Intellectual and Moral Philosophy, Logic, Rhetoric, &c., ... $22 50
To pupils over twelve years of age, per quarter, ... 25 00
To pupils under twelve years of age, " 20 00
Latin, " " 5 00
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Use of Pens and Ink, " " 1 00

Text books furnished at cheapest rate the usual store prices. Payable quarterly.

Further information may be obtained at 124 South Ninth street, or from the

Rt. Rev. H. U. Onderdonk, Lewis R. Arthurs, Esq.
Rev. Dr. Tyng, Dr. C. Morris,
Rev. Mr. Neville, Catherine Stevenson, Esq.
Rev. Mr. Spear, T. I. Wharton, Esq.
Rev. H. Hooker, W. P. Cresson, Esq.

Application may be made at No. 311 Walnut street from 10 A. M. to 1 P. M. Aug. 12

WHATELY'S KINGDOM OF CHRIST.

NOW ready a cheap and beautiful edition of The Kingdom of Christ, delivered in two essays, by Richard Whately, D. D., Archbishop of Dublin. Price 25 cents. The usual liberal discount to those purchasing large quantities.

JAS. M. CAMPBELL & CO.
98 Chestnut street, up stairs.

Sept. 16.

SCHOOL BOOKS.

TEACHERS and parents are respectfully invited to call and examine the subscriber's stock of School Books and Stationery, which may be obtained at as low prices as at any store in the city, on any the northeast are the follow ing: Geographies, Mitchell's, Smith's, Olney's, Woodbridge's, Adam's, Worcester's and Smith's, the latter, the Geography and Atlas for 25 cts., also Burrit's Geog. at reduced prices. Butler's Ancient Geography and Atlas, also, all the popular works on Philosophy, Chemistry, Geology, Grammar, History, Arithmetic, Geometry, Algebra, Botany, Astronomy, Composition, &c. &c. Superior Copy Books at 37½ cts. per dozen.

JAMES K. SIMON,
Fifth st., above Spruce.
Late Hellman's Bookstore.

Sept. 2—6t.

BOOK OF COMMON PRAYER AND PROPER LESSONS.

JUST published, by HENRY F. ANNERS, bookseller and publisher, No. 6 Minor st., Phila.

The Book of Common Prayer, with the Proper Lessons, as read in the morning and evening services of the Episcopal Church, attached.

The only edition complete in one volume, published in the United States, containing the whole Services of the Church. The Lessons are arranged in regular order for the Sundays and Holidays throughout the year, and the size of the volume is such as renders it perfectly convenient for the pocket. The bindings in various styles, from plain sheep to Turkey Morocco, super extra.

The Book of Proper Lessons, may also be had in a separate volume, in a great variety of bindings, from 37½ cents upwards.

The following recommendations to the Proper Lessons have been received by the publisher:

From the Bishop of the Diocese of Pennsylvania.

I hereby recommend the volume of Proper Lessons published by H. F. Anners.

H. U. ONDERDONK.

Phila., May 19, 1843.

The recommendation of the Proper Lessons, by the Episcopal Pennsylvanian, has my cordial concurrence.

WILLIAM ROLLINSON WHITTINGHAM,
Baltimore, May 23, 1843. Bishop of Maryland.

From Rev. A. P. K. Henshaw, D. D.,
Bishop Elect of the See of Rhode Island.

I cordially concur with Bishop Onderdonk in the above recommendation of the Proper Lessons, appointed to be read in the Church Service. J. P. K. HENSHAW.

Baltimore, May 24, 1843.

I cordially unite in the above recommendation.

JACKSON KEMPER.

Toledo, Ohio, June 23, 1843. Missionary Bishop.

The use of the Lessons is also recommended by the following gentlemen of Philadelphia:

Rev. W. H. Odenheimer, Rector of St. Peter's Church
" E. Neville, " St. Philip's "
" W. Suddards, " Grace "
" S. H. Tyng, D. D. " Epiphany "

August 2—3.